

# THE CHINESE RECORDER

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## EDITORIAL MISCELLANIES

### THE FAMINE IN CHINA

The frontispiece facing this page, entitled "Nothing but Leaves", is one of the most refined, appealing and dramatic of famine pictures that the Editor has seen for many years. Most photographs which are taken of famine victims tell so much of the story of suffering that they leave very little to the imagination. This is a woman who has given most of her life to the service of her husband and her children, who has known little of leisure and much of hard work, and a final reward for a long life of strenuous toil, as far as one can judge from a purely human stand point is the gradual disappearance of those whom she has loved,—some into far away and unknown provinces into a life of servitude to others, some into a life of banditry with perhaps a criminal's death penalty and some others more frail who have required correspondingly more care, to a yet earlier grave to which she, the mother of all, is soon to follow. For her there was the earlier spring time of childhood under loving parental care, the summer of a womanhood which brought to maturity the interests of a home, an autumn of dissipated effort like unto falling leaves, to be followed by winter's cessation of existence. Humanity cannot regard the plight which this woman represents with unconcern and go on its way light-heartedly and unfeelingly, otherwise there is in its attitude a denial of all those basic conceptions which give

sacredness to life. If life is sacred because of its unlimited possibilities, if a child is to be blessed because in it are the infinite potentialities of the Kingdom of God, if there is One in whom both famine sufferers and we may live and move and have our being, if we are to pray "give us our daily bread" rather than "give me my daily bread", then the religious bond which binds humanity together in sorrow as well as in joy will impel us to share with those in need from our more abundant supply.

It is to be hoped that not only will Christendom respond to the call of need but that it will cooperate with the Chinese government and with Chinese public opinion in the initiation of those methods and means that will make impossible for all time the recurrences of such widespread human suffering.

### SOME PRACTICAL ISSUES

In this June issue of the RECORDER special emphasis is given to the famine situation, so that the missionary body may know what are the organizations at work in the alleviation of human suffering in the famine areas of China and through their own efforts, also in cooperation with friends in the homelands and with the members of the Chinese Church organize movements that shall be a practical expression of the spirit of Christian sympathy.

In the next issue of the RECORDER there will be special emphasis upon the present opium situation in China. China is becoming once more saturated with opium. It is of no use to ignore the fact, but it is not easy to solve the problem. Such vast fortunes are being made both by Chinese and by foreigners in the extension of the opium trade, the exploiters are so strongly entrenched politically and financially, that they will fight with ruthlessness if necessary any attempt to lessen their profits. How the problem should be solved should require time to work out. The best brains of the church and of decent public opinion should be actively at work to combat this evil.

In the August number we shall state another problem, the problem of the attitude of many sincere and otherwise intelligent leaders in government and educational circles, as indicated by their attitude toward missionary effort and toward religion in general. Religion to them is a superstition. It has brought in connection with its organized efforts many benefits to humanity, but they believe that these benefits can be secured without religion,—that is without superstition. It would seem as if we had not produced sufficient literature of the best kind that would make the right appeal to many of the leaders in the present situation. It is useless to say that they have failed to appreciate facts. We have failed to help them appreciate facts. Some of them even to this day, regard the missionary as an agent of political and financial in-



terests extending the influence of his flag rather than sincerely seeking to extend the bonds of a universal religious faith.

In the September issue of the *RECORDER* we shall attempt to secure some articles that will seek to solve some of the problems that face us in our educational and evangelistic work. The terrific onslaught of public opinion and of a nationalism made yet more narrow by Russian influence have almost dazed a considerable number of missionaries in China. There are some who do not like to admit this. From various parts of China there are coming signs of a new quickening of hope, of a clarification of ideas and it is to be believed that Christian work in China ultimately will be on a better footing than it has ever been before.

### WHICH WILL WIN OUT?

There should be no easy acceptance either of pessimism or of optimism in regard to the present situation in China. It would be better to observe the Confucian ideal of the Golden Mean, in other words to realize how terrible and widespread are the forces of destruction which are at work, also to realize the forces of construction which are being enthusiastically and devotedly supported by many intelligent and loyal Chinese leaders, and then in conclusion to see that if ultimate progress is to be attained, it must be in the light of these opposing factors adequately to comprehend the vastness and the seriousness of the task before us.

On the one hand we have civil war which for the last nineteen years seems to have forced impossible situations upon the public. Ever since the overthrow of the Chin Dynasty, the provinces of Kweichow and Yunnan have struggled with Szechwan for the income of the salt wells. Under the Imperial regime Szechwan had to contribute somewhat to the administrative expenses of these other two provinces. With the removal of a central authority, she has preferred to keep these resources to herself, with the result that there has been an unceasing struggle both interprovincially and between rival factions within the province itself.

Kwangsi is capable of continued struggle with Kwangtung even if she is frequently defeated. The people of Kwangsi are hardy mountaineers and can easily flee to their inaccessible retreats and descend upon the plain for loot. Geographical conditions north and south of the Yangtze are so utterly different that it is hard for those in one area to imagine the conditions that prevail in the other. The Northern and Southern temperaments vary as much as these geographical conditions. Neither wishes to be under the domination of the other, neither has been strong enough to maintain permanent domination. Banditry is widespread and in many of the provinces promises to be worse this coming autumn and winter than it has been in the past. In some of

the provinces it is almost inevitable that famine conditions will be worse, even in a province such as Chekiang where it would seem that the winter cold has been insufficient to destroy the rice-pest. Opium in large areas is openly cultivated and under legal protection. Communistic propaganda throughout the country gives a moral justification to the peasants for rising up and plundering those who have more resources than they themselves, thus destroying the capital, either individual or social, which would lead to the development of further trade.

On the other hand we have many educational leaders in China loyally enthusiastic about their work, striving to the utmost to extend mass education and to improve educational standards in the public schools. Even in the province of Hunan which for many months has been devastated by communistic uprisings there is a program of public road building which calls for the construction of 8,000 li of roads, of which 4,000 li have already been built. The same can be said for many other provinces. It is amazing that in spite of the demands of the military, the provincial governments have been strong enough and public spirited enough to invest large funds for public welfare such as road building. In some of the provincial governments there are many men of remarkable public spirit and an instance has come to the editor of one high official who refused to accept a commission on a large public contract saying that if there was to be such a commission it should be applied to the reduction of the original cost of the contract in order that the people might have the benefit. If illiteracy is to be overcome and the public sufficiently educated to resist the unjust taxes which are imposed especially through military exigencies there is reason to hope that some day there will be a widespread demand for better conditions of living. Hence the data in the following paragraph will be of special interest.

### CHINA TO FIGHT ILLITERACY

At the recent National Educational Conference attended by one hundred and six delegates there was adopted a twenty-year program for the establishment of compulsory education throughout all China and also to wipe out illiteracy among the masses.

Chekiang province has the honor of making the first response to this decision of the National Educational Conference and in Hangchow, on May 19th, under the orders and auspices of the provincial authorities, special meetings were held to promote this movement. Chu Chia-hua, Chang Ching-chiang and Chen Pu-wei were present. Dr. Herman Liu, President of Shanghai College, who had ardently advocated this movement to fight illiteracy at the National Educational Conference was also invited to attend and to give an address.

On that same day similar meetings were held in all the central hsien cities. During the week following this initiation of the program, in Hangchow city alone were opened sixty new schools, solely for the teaching of the new phonetic system.

All central hsien cities have radio receiving stations with loud speakers for use either in parks or other places of public assembly. The national pronunciation will be taught by broadcasting from special talking machine discs prepared by Chao Yuan-jen a Harvard graduate who also finished his course in Chin-hua College.

There are forty phonetic signs which are not necessarily to take the place of Chinese characters, but as in the Japanese kana to be used alongside the characters to aid in reading them.

The program as unanimously approved by the National Educational Conference was as follows:—

1. That all Chinese, literate or illiterate, must learn the phonetic signs.
2. That phonetic signs should be used for standardization of the national language, but whenever it is necessary it may be also used to spell local dialects.
3. All printed matter for the masses should be both in Chinese characters and phonetic signs.
4. All educational institutions and organizations should organize a special committee and appoint personnel to promote the wide use of the phonetic signs.

The resolution proposed by a long list of prominent statesmen headed by President Chiang Kai Shek, and approved by the Central Executive Committee of the Kuomintang, was as follows:—

1. That all the branches of the Kuomintang must notify their members to study the phonetic signs in order to facilitate the spread of the propaganda of the Party Principles.
2. That the National Government must notify all the officials and employees that they must learn the phonetic signs so that they may know the condition of the masses.
3. That the Ministry of Education should order all the educational institutions that teachers and students should learn the phonetic signs and teach the masses.

On the 29th of this month there is to be organized among representatives of the Christian Church and Christian publishers a phonetic Promotion Society whereby it is hoped that the Christian Movement may heartily support the scheme, loyally cooperate with the Government in its plans to abolish illiteracy and thus raise the standards of intelligence in the Church membership and make Bible study and Christian literature more possible for those who in the past have been unable to avail themselves of this privilege.

### DENOMINATIONAL DISARMAMENT

At Lambeth Palace, in the month of February was held an International Disarmament Conference of Protestant Churches. The opening address was given by the Archbishop of Canterbury in which he said:—"It is with sincere satisfaction that I am present here to welcome the delegates of the principal denominations of the Protestant world assembled with the object of eliminating the evil results of wasteful competition in ecclesiastical armaments." The archbishop went on to say "that all the denominations were proud of their creeds; proud of their achievements and traditions. For this reason the practical application of the principle of the reduction of ecclesiastical armaments has proved a matter of extreme difficulty. Erasmus, Zwingli, Bucer and Cranmer all failed in their attempts to bring peace. The council of Dort did not accomplish any worthy results toward this end. Nor did the Lambeth Conference. The last attempt at Lausanne was a dismal failure. But to-day the Christian Church wants peace and it can only be achieved through sacrifice."

"Dick" Sheppard, speaking for the Church of England made a plea for a common sacrifice for the cause of peace. Dr. William E. Barton, head of the American delegation, said in part. 'Although we did run into a blind alley at Lausanne it was in fact a first, if stumbling step, toward disarmament.' Mr. Kagawa, representing the Christian forces of Japan, asked that the spirit of love permeate the conference. Dr. Karl Barth of Germany, who, Count Keyserling has declared, is the one hope of Protestantism, asked that the word of God be taken seriously by the delegates and be used as the pact of peace. Dr. Herman Liu claimed that the needs of China demand a religion which has the spirit of sacrifice."

*The Christian Union Quarterly*, in reporting this great event gives an amusing incident connected with Dr. Harry Emerson Fosdick. "A few minutes before the archbishop was to speak a generator wire was broken. Dr. Fosdick grasped the ends of the broken wires, one in either hand, thus restoring the circuit. The shocks of the 250 volt charge of authority coming from the apostolic succession and the leakage of current due to his liberal body of beliefs shook his arms with spasms. Thus the archbishop's speech reached to the uttermost parts of the earth only by passing through the life blood of Dr. Fosdick. His hands had been slightly burned, yet as he rubbed them together to restore the circulation he remarked that if he had not been accustomed to acting as a circuit between the fundamentalists and the humanists he would not have been able to endure the ordeal."



## Famine and Civil War in China

ROBERT F. FITCH

**I**T is impossible for those who have never travelled in the interior, and who have experienced the safety of well-protected areas where conditions of existence are well assured, to have any adequate conception of life in the midst of famine, war or banditry. No matter how much we may read in the papers, no matter how vivid the descriptions may be, it is only when one has lived day by day in the midst of starving human beings and realized through his contacts something of the horrors of existence that one can partially know what famine means. It is only as one passes through towns that have been recently attacked by bandits, when by day or in the small hours of night one hears the tramp of robbers' feet and by day sees something of the sufferings the robbers have created, and who also fears lest he himself be the next one to forfeit his life, that one can partially know and understand. I well remember in the winter closing the year 1920 and beginning the year 1921, during the awful famine of northern Shantung and Southern Chihli, when it was my privilege to make investigations of famine conditions for three weeks, and had some photographic work which might serve as publicity material for the International Famine Relief Commission. Even the mules were covered with sores, protruding bones and they were so weak through insufficient feeding that it was almost intolerable to feel that one was adding to the weight of a bumpy Peking cart. The cart was bad enough, the roads were quite too rough, but the mule was worse. One passed through an ocean of unmitigated suffering from early dawn till sunset. I must have passed through a hundred villages and in many of them during the warmer noon hours I saw group after group of men and women and children sitting out in the front of their homes by the side of the street, gathering a bit more heat for their shrivelled bodies and waiting for the welcome relief of death. I well recall one early morning after a night of bitterest cold going into a home of one of the villagers and seeing an unusually distinguished looking elderly man of the finer type with a long gray beard who was crouching on a pallet of straw over a living bundle of bones—his only surviving grandchild—round whom were scattered remnants of dirty cotton wadding which he had accumulated as far as possible to cover his body at night. It was only by the united warmth of his body and his dirty wadding that he could prolong the life of his precious child. The marvel was that even in his emaciated condition he had the strength so to crouch as not to crush the child. Opposite his home standing at

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NOTE—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

another door was another woman who had mothered children into life as other mothers had done, who was raving in a quiet way with incoherent expressions, with a basket at her feet in which was nothing but leaves. It is quite possible that she was in a blessed state of unconsciousness just as she too was waiting to die.

In one town where I visited I remember a foreign guest expressing to me his doubts that there could be a famine, that people were dying for lack of food. He gave as his evidence the fact that the dogs looked so well fed and he claimed that no Chinese would give food to his dog when he and his children were lacking food. I was able to tell him that shortly before this conversation I had taken a photograph in what I called "The Vale of Death" at the foot of a city wall, from the top of which the bodies of those who had starved to death were thrown, but who were not so starved as not to provide something for the well-fed dogs which awaited them as they congregated in this place. In village after village I saw the inhabitants digging up all open spaces for the roots of trees which had existed ten and fifteen years before. Even a few leaves which had not fallen in the previous autumn and which were hanging here and there from frozen twigs and branches were gathered for food. The inhabitants who had been left behind in these partially deserted towns were dazed to the point of utter apathy, and those who showed any signs of vigor showed also a bitter hardness and resentful acceptance of their helpless lot. The more vigorous men had left and become bandits. What else could they do? There was some hope in existence for them in such a life and of giving some aid even to their loved ones. The discipline of the bandits was extremely severe. I remember one case of treachery for which the penalty was that those who were guilty were to dig their own graves before being shot, rolled in and covered by the soil which they had loosened.

And now in China to-day we face conditions far worse than those which then existed and which have existed elsewhere for many years past. It is not merely famine alone, but famine and civil war. The areas in recent years which have been most severely affected are those of Kansu and Shensi. To the credit of Yen Hsi-shan it can be said that conditions in Shansi have been considerably mitigated by his own co-operation and assistance in famine relief.

In Kansu, "the prime cause of the famine was the failure of rain during the spring and summer of the year 1928; the second cause was the Moslem rebellion and its attendant evils. The rebellion itself made it necessary for several hundred thousand Chinese to leave their homes and escape for safety. They were unable to till their own lands and were a great strain on the surrounding districts. In addition to this, large armies were sent into the province to put down this rebellion and they had to be fed in a province already smitten with famine. The

Government requisitioned grain from every district irrespective of the conditions or prices, which grain had to be carried to the fighting centers. In addition to all this a band of brigands 20,000 strong, all riding horses, travelled right round the province, feeding themselves and their horses on the limited supplies of grain and destroying as much as they devoured.

"By the last Chinese New Year every village had its share of beggars, but being connected by family ties, help was obtained. At that time many decided that it was impossible to live through the winter and many stories had come of whole families taking poison to end the agony.

"In Fukiang, with a good harvest in view the supplies almost ran out and the price touched its highest just as the new wheat came in. That was 1.5 catties of flour for a dollar. With the famine came typhus which swept throughout the province, carrying off its victims by the thousands. This was followed by dysentery which took its share of victims." To give an idea of the difficulties of famine relief let me quote a small part of the report of the China Inland Mission from Lanchow, Kansu, dated last September, which describes the work attempted in Hweih sien: "The number of those coming soon rose to over two hundred, and then the authorities became concerned. The country was still more or less infested with brigands who might at any time make an attack on the city, their spies might find entrance in the guise of beggars. We were therefore asked to arrange for the distribution outside the North Gate. This meant handling an ever growing crowd in the open down by the river side. This was done with a fair amount of success until the number rose to about six hundred, when one morning a large number of men broke from the ranks where they were expected to remain sitting to the end of the distribution, and made a general stampede for the bread baskets. In a moment practically the whole six hundred were on their feet, crowding down on the men with the baskets. It took quite a little while to dismiss the crowd. Then it was decided that it would be impossible to continue the work unless some walled in place with a good door could be found for the purpose. The Lord heard prayer, and that day a large camel inn yard was placed at our disposal by its Moslem owner.

"The place was most suitable in every way, and the owner and his relatives gave us no little help in managing the crowd, which kept growing in size until the middle of May, when for fifteen days we had an average of over 2,100, the largest number on one day being 2,347. In May the cutting of the opium crop began, followed later on by the wheat harvest. This led to a gradual falling off in numbers till on June the sixth we ceased the distribution. From five to six hundred people were still coming daily for bread, but most of them were by this time able to help themselves by gleaning in the wheat fields or in



other ways, and it was felt better to stop the dole, and thus encourage them to scatter into the surrounding country."

In the province of Shensi the conditions predisposing to famine reached yet farther back to the year 1927. There was a bumper harvest both in the spring and in the autumn. That was the year of the great drive when Chang Tso-lin was forced back by Feng Yu-hsiang. The latter is said to have taken out of Shensi during the year 1927 a huge amount of grain. The Chinese say about 7,000,000 tons. It is difficult to say how accurate this figure is, but he undoubtedly stripped the province of all surplus supplies. Normally, if the province has a good annual harvest, it will tide the people over two lean years. In the spring of 1928 the harvest was a failure and owing to the fact that there were no reserves hardship was felt at once. But famine conditions did not obtain. In the autumn of 1928, however, the harvest again was a total failure and famine conditions made themselves evident at once. Also famine relief was then first administered. Soup-kitchens were organized in the various districts affected and also refugee centers for women and children. Out of the 45 hsiens which comprise central Shensi 42 hsiens were affected in a greater or less degree. The valley of the Wei River is the granary of Shensi and thus is also the famine area. The normal population of this central Shensi district is 6,000,000. The population of the whole province is 11,000,000 leaving about 5,000,000 living in the sparsely occupied mountain districts.

In 1928 the cultivation of opium was prohibited by special edicts, yet the taxes imposed were so severe that the only way to meet the demands of the government was to cultivate opium to a certain extent, thus further reducing the food supply. This opium cultivation was not prevented by the government. In 1929 there was so much drought that the continued cultivation of opium had to be given up. The poppy plant requires a certain amount of moisture. Last autumn the crops promised well but owing to the fact that the rain failed at the last the crops shrivelled, a good many areas were devastated by a fly-pest and the autumn crops were only about 20% of the normal production. On top of that there came a very bitter winter, the most severe in the memory of living man. From the beginning of December to the middle of February the ground was covered by a foot of snow, and the thermometer stood below zero. That was good for the crops but very, very bad for the people who were terribly emaciated by their privations. It was reported that at that time there were 100 deaths a day from freezing in the city of Sianfu. Burial parties were organized by the Chinese Red Cross and by the government relief bureau, which went around with poles, bamboo mats and ropes, picking up the dead bodies, wrapping them in the mats and taking them outside the city. Because of the frozen condition of the ground they were unable to bury these



bodies deeply and in the coldest weather they merely buried them in the snow so that it was a common sight to see the dogs digging up and eating these bodies. Outside the suburb was a very deep ditch or moat and this past winter it was filled with corpses of famine victims. People are still dying daily and day by day famine conditions are growing worse. This is bound to be so until the harvest about the first of May. The famine is so great that it is beyond the scope of any human agency to give adequate help. Famine relief only touches the fringe. Crops look healthy, but only one fifth of the total area was planted, due to the fact that the people were too poor to buy the seed last autumn and had no animals nor farming implements to prepare the ground. Last October just at the time when the seeds should be bought, General Feng's army made their attacks and commandeered all animals and carts, so the spring crop in the month of May of this year at the very best can only be about 20% of the normal crop.

It is said that over two million have already succumbed in this area. It is impossible to obtain accurate figures. The Chinese Red Cross and Government bodies refuse to give figures.

It would be interesting to have a comparison between present prices and what are normal to the province. Wheat the principal food grain is now about \$26 a picul (100 catties), normally \$3.50 per picul. Millet is \$24 per picul, normally about \$3.00. Coal is \$118 to \$120 per ton, normally about \$25 per ton. Charcoal is about \$300 per ton, normally under \$50 per ton. Flour is \$11.00 to \$12 per 50-lb bag. Kerosene is \$10.50 per 5-gallon tin. Gasoline is \$15.00 per tin. These were prices at the end of last December and since then they have gone up somewhat. In the famine area the price for timbers from houses torn for their sale has been about \$3.00 per chien or ten foot section which runs the depth of the house. The timbers, to judge from those that are left, are of excellent material and of large size. They would cost in Peiping from \$20 to \$22 a piece. Six to seven pieces are required for a chien. This means that \$120 worth of timber is selling for \$3.00.

Women and girls are being sold out of the province and can be bought for two or three dollars. The government is so desperately in need of money that it is actually placing a tax of \$10.00 on each girl or woman taken out of the province. Some are sold into Shansi where they may bring as much as \$200 which is \$100 less than the usual price. Others go into Honan and are doubtless sold into white slavery. On April 12th, forty or fifty carts left for Honan and of these about twelve were filled with women and girls sold into white slavery. The government is not only imposing a tax upon women thus leaving the province but in Sianfu it is reported that brothels, gambling dens, and opium dens are permitted to conduct their business without restraint so long as they too furnish an income to the government.

All through this time of famine the government has made monthly requisitions on the people. The magistrates throughout the province are under orders to remit a certain sum of money to the Finance Minister at Sianfu. The amount varies for each district. Failure to remit means that the magistrate is apprehended and placed in jail. In January of this year there were not fewer than 18 magistrates in jail. In the month of December last seven magistrates were reported to have been executed because of failure to remit. For every 10 Chinese acres they have to remit \$1.00 and 10 catties of grain. During Chinese New Year it was a common sight to see a group of men gambling, with a policeman at hand to take over a percentage from the winners. Commercial flour coming into the province is taxed 50 cents for a fifty-pound bag. Another very important factor in the case is that the one route from the East Gate of Shensi has been closed since a year ago last May to all traffic, thus throttling the whole province. This means that it is very difficult for food supplies to come in from outside.

The Government Relief Bureau, in spite of all these requisitions, has been opening soup kitchens and refugee centers, giving with one hand as it were and taking away with the other.

As to sums contributed to famine relief, the Peking Committee has sent \$140,000, the Shanghai Chinese Famine Committee \$186,500, the Nanking Government \$500,000. The American Advisory Committee has also sent 1,000 tons of grain and 500 tons of bean seed. From purely Chinese sources about \$800,000 have been contributed. So far the Chinese have put in more than the combined foreign contributions.

Unless irrigation works are carried out, roads built, etc., famine conditions will obtain all over again every time there is a drought. Transportation is the great problem in Shensi. For instance on a certain haul of about fifty miles it costs \$30 a ton. On another haul of less than two hundred miles the cost of transportation is about \$50. a ton.

At present various centers of relief are being opened up so that when supplies arrive every man who can push a barrow will come in and take back what he can to his own district.

It may be said in behalf of the soldiers that they too have felt the pinch of these appalling conditions. "The former ration was 20 ounces a day. Beginning with the middle of December the ration was cut to 12 ounces. This is practically starvation diet, for the amount calculated per person for gruel kitchens is 10 ounces per day per person fed. Nor are soldiers equipped for the cold. They have padded garments, many of them ragged. In most cases they have no fire wood." During the dead of winter it is reported that many of the officers were making their men get up in the middle of the night and drill so that they would not freeze to death. The government has faced the appalling choice

either of overtaxing its starved population to support the military or of turning their soldiers loose in a province where employment would be impossible and banditry most seriously augmented. The only question is whether in the collection of taxes there has not been a serious amount of graft. This is a question on which we have no data.

In connection with the various responses made to the present need in China for aid, the following facts are of interest. Last August 1,000 Yen were raised by the Women's Peace Association in Japan for famine relief work in China.

The letter accompanying this gift remarks that:—

"This first Y 1,000 has come in small amounts, mostly from students, by 10 sen gifts. So we consider that the present second generation is getting a very liberal educational value from this giving. It may be a little slower way to get the money, but we feel in the end it will accomplish more for the cultivation of the spirit of neighborliness and good will between the two countries than it would should we get two or three large sums from as many individuals.... We are all working together to help to bring about a spirit of real friendship and love between the two great nations."

Gifts from Chinese on the Pacific coast of the United States, since the first of the year, sent to the China International Famine Relief Commission for famine relief work in China, have totalled \$90,679.80. This is substantial evidence that these Chinese groups abroad are keenly interested in the welfare of their fellow nationals at home.

The latest of these remittances to be received by the C.I.F.R.C. is the sum of \$20,000 from the Chinese Famine Relief Society of Portland, Oregon. Somewhat earlier, \$1,679.80 had come from the Chinese Youths' Baseball League of San Francisco. Oakland and California Chinese have sent \$10,000.

From San Francisco, including the gift above mentioned, gifts totalling \$78,679.80 have been received. Some of this has come through the Chinese Consul-general there, and some through the Chinese chamber of commerce, or other Chinese groups."

Recognition must also be given to the fact that the government is arranging for free transportation for famine relief supplies.

In spite of progress being made along some lines it would seem that famine conditions in China to day are not different from what they were fifty years ago, if anything somewhat worse. The purpose of this article is to support the appeals that are going out to the general public for some measure of sympathy and aid to those who are suffering now and to add the reminder that China will suffer recurrently for several years to come. Some have wondered at the large sums expended for famine relief, but they are so insignificant with what we spend on luxuries, such as chewing gum for example, that one must

have the heart of a Shylock to exact a pound of flesh from others through maintaining an attitude of callous indifference.

The ultimate solution is not in famine relief. There are other problems yet greater to be faced, such as the problems of overpopulation and prevention of floods and drought. But for us there is an immediate need and an immediate response is required.

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## Famine Relief

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### Shanghai Chinese-Foreign Famine Relief Committee

WM. E. SOUTER

**T**HIS Committee, founded in 1920, has its office at 12 Jinkee Road Shanghai, and its Treasurers are the managers of the Hongkong and Shanghai Banking Corporation, The Bank of China, The National City Bank of New York, and the Central Trust Co. Ltd.

During 1929 the Governing Board met ten times to hear reports of its Distribution and other Committees, and to legislate for the regular work of the Committee.

*Amount Distributed.* The total distribution of famine relief in 1929 amounted to \$381,933.88, the major portion of which went to Shensi, Kansu, and Honan, although distribution was also made in Shantung, Chekiang, and North Kiangsu.

In the first four months of this year (1930) further distribution of famine relief was made amounting to \$143,500—covering grants to Shensi, Kansu, Honan, Chekiang and North Kiangsu.

In 1929 and to date in 1930 we have been raising funds to assist in the famine relief distribution detailed above, and the total deductions for expenses in raising these funds amounted to \$3,064.

*Famine Conditions.* As is now generally known, famine conditions prevail in many provinces. For the first time since 1922 sections of North Kiangsu have been affected, and we have given famine relief in five of the worst affected areas. We also have appeals from large districts in North Anhwei. But famine conditions have been most severe in Shensi, Kansu, and, in a lesser degree, in parts of Honan.

In Shensi alone over two million people have died and half a million have left the province. In Kansu it is difficult to arrive at figures, but the death roll has also been very great; and it is thought there were two million people in famine straits, which is about one-third



of the total population of Kansu. The suffering caused by famine cannot be at all adequately expressed in words. In some parts the bodies of famine victims were piled up on the ground. Trenches for fifty li were dug in an attempt to bury the dead, but the ground was so hard that it was only possible just to cover their bodies. It was a common sight to see the dogs scattering the earth and feasting on the dead.

*Work of Relief.* It would take pages to give a proper account of the varied famine relief operations, and, keeping in mind the fact that this is only a short article, it is possibly enough to say that all our work is done through local Committees of Chinese and foreigners who supervise the securing of grain, the issuing of relief-tickets, the work in the soup kitchens, etc.; and a full report is submitted by these Committees at the conclusion of the work.

*Present Conditions.* The harvest at the end of May will materially assist, but in many of the famine areas this will be but a very partial relief. The concrete instance of Shensi will suffice to illustrate this. About one-fifth of the normal harvest is expected. Seed grain was distributed to the farmers, but only a proportion of this will be so used, which is easily understood when the people are in such dire straits for food. These farmers are further handicapped in that many were compelled to sell their animals and farm implements. In Shensi there is also a big drain on the resources from the presence of about 200,000 soldiers.

There seems no doubt that, in many areas, famine conditions will prevail in the Autumn of this year.

*Conclusion.* It is only possible in this short outline to but touch on the work of our Shanghai Committee. We have been able to provide the means for the saving of the lives of many thousands of the famine sufferers, and we are grateful for the splendid support given us by the overseas Chinese and by other big hearted people, both Chinese and foreign, in China and in other lands, whose contributions make our relief work possible. And a tribute is here paid to the self-sacrificing efforts of the missionaries and their colleagues up-country whose valued cooperation has counted for much in the wise distribution of famine relief.

## The China Famine Relief, Incorporated, and Its American Advisory Committee

CHAS. E. PATTON

**E**ARLY in the year 1930 the China Famine Relief, Incorporated, of New York cabled to the National Christian Council enquiring as to the extent of the famine in China and the amount of money which could be effectively used within a short time. The National Christian Council after investigation replied that if sufficient advance notice were given, the sum of \$1,000,000 Mex. might be effectively administered in the Provinces of Shensi, Kansu, Suiyang and a portion of Honan. This reply was later changed to read \$5,000,000 Mex. before September, 1930, provided immediate assurance of the funds could be had in order that plans could be pushed forward at once.

This led to a cabled request from the New York Committee asking the National Christian Council to set up in Shanghai an American Advisory Committee. A Committee, composed chiefly of business men with a few missionaries, was called together by the National Christian Council and after a careful consideration of the situation consented to serve for the period of the present campaign, presumably six months. This Committee was called the China Famine Relief American Advisory Committee. Its members, however, consented to serve, only upon certain conditions, one of which was that they should in no sense be made to appear as in opposition to the report of the Red Cross Commission. Regarding the Red Cross Report, the Advisory Committee is in hearty accord as to facts. The Committee, however, believes that despite causes, responsibilities, and theories of ultimate values, there is still room on occasion for the expression of purely humanitarian sympathy and helpfulness and that under present conditions some measure of relief can and should be given to many suffering people.

As to ultimate values, free relief versus famine preventive measures, the Committee feels there can scarce be two opinions. Preventive measures should unquestionably be undertaken and no less unquestionably be the primary responsibility of the Chinese Government and people themselves; undertaken too on a sufficiently extensive scale to insure some degree of success. Under its present terms of reference the Committee interprets its functions as limited purely to the administering of immediate and free relief. Its attitude as to immediate and free relief, however, is not incompatible with its belief in the importance of preventive measures. There is room for both forms of relief.

Beyond the appointment of the Advisory Committee, the National Christian Council is not responsible for the functioning of the Advisory Committee, the latter being in a sense self-perpetuating, filling its own vacancies and reporting directly to the China Famine Relief, U.S.A.,

Incorporated of New York City, for the duration of the present campaign, presumably until after the harvest of the coming summer.

The New York Committee hoped to receive \$2,000,000 Gold within a few months through an intensive campaign. Up to the present \$400,000 Gold has been transmitted to China. This was transmitted in weekly instalments which were converted into Mexican currency and promptly forwarded to the North for distribution in Shensi, Shansi and Kansu Provinces.

While not limited to the one agency, the Advisory Committee has distributed most of its funds through the China International Famine Relief Commission of Peiping. At the urgent request of the Advisory Committee, Mr. Sun Fo, Minister of Communications of the National Government, very cordially consented to lend for a period of six months the services of Mr. J. Earle Baker who had just been engaged as an Advisor to the Government. Mr. Baker was thereupon made Director of active relief measures by the China International Famine Relief Commission of Peiping.

Local Committees and other agencies already organized by the International Famine Relief Commission were ready to hand and promptly made use of for the immediate free relief thus supplied. Missionaries, too, of the China Inland Mission and other bodies were available and largely made use of. The chief efforts of Mr. Baker so far have been devoted to the purchase of food supplies and their transmission by rail and otherwise to the most needy areas.

## The National Christian Council and Famine Relief

C. L. BOYNTON

**O**N February 1, 1929 the National Christian Council decided to appeal for funds for famine relief in the Northwest provinces. The first contribution was received on February 7, 1929 and the total to April 30, 1930 is \$34,390.41.

For several months all sums received were remitted through the Treasurer of the China Inland Mission for use in free relief by its missionaries. But recently designated items were received for other places and were forwarded in accordance with the wishes of the donors. The payments to April 30th are as follows:

To China Inland Mission	..	..	..	..	\$26,834.28
W. W. Lawton, Chengchow, Honan	..	..	..	..	500.00
F. S. Russell, Shensi	..	..	..	..	6,000.00
Suiyuen Famine Relief Committee (Chinese)	..	..	..	..	1,026.23
(A stranded family)	..	..	..	..	20.90
Total	..	..	..	..	\$34,390.41

This money has been contributed from various sources: Chinese Churches in China (outside Hongkong) have sent in 153 contributions—totaling \$4,629.94. Chinese in Hongkong \$10,183.80. Penang \$244.91—Singapore \$550.00—Canada \$3,000.

Missionaries in China and other Westerners in Shanghai have contributed \$2,711.54. The Lahore Presbytery of the United Churches of Northern India sent \$204.00. The Danish Famine Relief Committee in Copenhagen forwarded £480 sterling, realizing \$6,765.05. From The European Central Office for Inter-Church Aid, Geneva has come Swiss francs 10,000, realizing \$5,637.61. Contributors in the United States have forwarded G\$154.60 realizing in Mexican \$447.71 and from miscellaneous sources \$15.85 has come. The total of the above receipts is \$34,390.41.

The principle of distribution mostly has been that these sums received entirely from Christian Churches and individuals should be distributed so far as possible, unless otherwise designated, through Christian agencies, consequently the main channels of distribution have been the missionaries of the China Inland Mission and the English Baptist Missionary Society who are distributed throughout the most deeply afflicted areas.

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## An Agricultural Program in the Oberlin Shansi Memorial Schools

RAYMOND T. MOYER

**I**N the experience of the West with agricultural improvement, three lines of approach to its problems have been found effective: teaching, research and extension. Of these, teaching has more than once been the first type of activity to be initiated. Teaching in agriculture, however, needs to be preceded by and based upon a program of research. Without this, there exists little of pointed information tested for the region in which it is to be applied; and results from this procedure are found to have only a limited value. To meet this need, therefore, laboratories and experiment stations were established.

These additions, however, did not complete the program. Activities within these centers began soon to make available a quantity of information capable of transforming communities in which they might be employed. And the need then became that of getting this material to those who would profit by its use. To hasten this process, programs of extension were established. Through these, farmers were put into touch with those things of value that had been discovered and agricultural improvement became an actuality on a large scale.



When contemplating a program of agricultural improvement in China, it is natural to think of a procedure along some one or all of these three lines of approach. Making due allowance for all that has been learned by experience, laboratories and experiment stations need to be established for the purpose of finding with modern methods accurate and practical solutions to problems of the Chinese farmer as yet unsolved. Extension methods, adapted to the various local situations, must bring results of value to the ones who will be benefited by their use. Instruction in agriculture, of a grade and organization adapted to the conditions in China, must train leaders to take a part in this movement, and turn out farmers better equipped than before to do successful farming. It is in programs of any or all of these sorts distributed over a wider and wider area, that agricultural improvement in China will gradually become an accomplished fact.

The work in agriculture being developed as a phase of the Oberlin enterprise in China is one planned to proceed along such lines. Our aim might be stated as an attempt to build programs of a kind adapted to the needs of the region served by our school. Some of our activities will be directed toward the gathering of information on which programs can be properly built and recommendations safely made. Others will be entered upon for the definite purpose of producing and demonstrating improvements of practical value to its farmers. Still others will be established for the purpose of providing leadership for work in this movement. From this program, it is hoped that a measurable amount of practical good may result.

In the complete work to which we look forward, there is a plan for programs within each of the three divisions of teaching, research and extension. Projects, so far, however, have been largely within the division of research. This is a necessity. Were there already in existence a large body of demonstrated fact and proven material for use in extension and teaching, research could be omitted from all but the largest centers. But such, for North China at least, is not the case. One might wish only to teach agriculture; but there is little material available to make accurate and pointed teaching possible. Or one may wish to do only extension work; but there exists a most limited amount of material tested fully enough to use in extension campaigns. It follows, therefore, that some of the most important contributions that can be made to this field at the present time can be made in the division of research.

The program of research which we are following is proceeding along two general lines, survey and experimentation. Its purpose is to provide materials and information on which later programs of extension and teaching can be built.

Survey work we consider essential to any extensive program of agricultural improvement. Situations in climate, population and topography differ with every region, and China has features which are peculiarly her own. In addition, present agricultural practices are built upon centuries of experience in adaptation to these special conditions. Accordingly, the first steps to be taken should be to become acquainted with the agricultural situation in the region one proposes to serve. What are the different naturally defined agricultural regions? What are their soil, climatic and topographic characteristics? What crops are grown? What are the probable excellencies and deficiencies of the methods used? With information of this sort at hand, it is far easier to plan an intelligent program.

To gather such information the writer has done more than nineteen hundred miles of travelling. Some of this has been done in train and motor car, but at least as much has been done by bicycle and on mule back. The total has made it possible to have entered for observation every region of agricultural importance in this province.

This survey work is of a general nature. But we are looking, also, into certain individual problems. One such is that of soils. In co-operation with the Sino-Swedish Institute of Science, Taiyuanfu, and with the assistance of the Department of Agronomy, Cornell University, and of the Bureau of Chemistry and Soils, the United States Department of Agriculture, we are making a careful study of the soils of this province. Resulting from these studies, we hope to have definite and accurate information on which to base later studies and recommendations for tillage, cropping and fertilizing practices.

Later surveys of this more intensive type will take up problems of rural sociology and economics.

Our experimental program is organized to find answers to definite problems, and to develop practical improvements in methods and materials of farming. This aim we propose to make effective, as completely as time and funds allow, within each of the divisions of agriculture such as exist in our region.

Although such an aim is common to most experimental work in China at the present time, methods being used to attain it vary. This attainment, however, need not be a matter of chance. Two main problems are involved, a procedure calculated to produce improvements, and a test of material evolved that will give as accurately as possible their probable value under given conditions of climate and soil. Agriculture as a science, while not yet as far advanced as are some of the other applied sciences, has gone far enough to have established facts relating to both of these problems. In our improvement programs, we propose to use these known facts, and in both our development and testing methods, to proceed along lines considered as proper by those expert

in these fields. This, we believe, is not only the safest method, but the one most likely in the end to produce results of permanent value.

Preliminary surveys indicated that the divisions of agriculture important in our region are fruit raising, vegetable and field crop production, animal industry, soils and rural economy. Our experimental program has been begun with projects in all but one of these divisions.

In fruit production, two main contributions are possible, the introduction and distribution of improved fruit varieties, and the development and demonstration of improved practical methods of meeting various problems of fruit growing. Projects of both types have been started.

Of the latter sort is an attempt to deal with a serious insect problem. Our attention to this situation was called by missionaries of the Church of the Brethren in whose field there exists a large pear industry. For years the villagers have been working with only partial success against several insects that attack this fruit. Last year, our cooperation was sought in helping to meet this problem with modern spraying methods. So great was the interest in this venture that a village head has himself purchased a sprayer and materials, and has even offered money for carfare involved in trips to this place. This spring we made our first sprayings. Ten trees were treated with materials which seem to have the best chance of eliminating these insects. The experiment will be continued until the problem is satisfactorily solved. Since these people now spend in control methods as much as seventy cents per season for a full grown tree, it seems entirely possible that once a proper spraying schedule is worked out, the system will be gladly accepted over a wide area; and the fruit industry will be put on a more profitable basis.

As regards the introduction of improved fruit varieties, it is believed that in other parts of China, and in other countries, there now exist fruit varieties of superior value that could be grown successfully here if the attempt were properly made. With this in mind, we began last year with the purchase and planting of all the desired varieties obtainable in China. The project is being continued this year with the introduction from the United States of a large number of varieties believed to have some chance of being grown successfully here. In all, there have been planted more than fifty varieties of fruit, such as apples, pears, peaches, apricots, plums, persimmons and cherries. Many of these will not be adapted to conditions of soil and climate that obtain here; but from the total, it is hoped that there will be left a few of each type so adapted to Shansi environmental conditions as to make a valuable addition to its fruit list.

An examination of those planted last year showed not one of the foreign apple varieties to have been winter-killed. Such, in a winter of unusually severe cold, encourages us to think that this venture may not be without profit.



In animal improvement, the program has been begun by the introduction of improved chickens. This has been easy because of access to the excellent stock developed by Mr. Hunter of the American Board Mission, Tunghsien, Hopei. Three pullets bought from him last fall were put in the same pen with three local pullets, and since that time all have been given the same treatment. A record of eggs laid has been carefully kept to provide a basis of comparison. The leghorn hens began laying in November and by the middle of March had laid 112 eggs. The three local pullets had laid 62. In addition, upon weighing the eggs, it was found that on an average, the leghorn eggs weighed 1.8 Chinese ounces each, while the eggs from the local hens weighed 1.3 ounces each. Our demand for these eggs this spring has been far greater than the supply. It is our plan to develop from this stock a large flock from which eggs and stock can be distributed widely to the farmers of this region.

Similar work can well be done with hogs and sheep, both important through the whole northwest of China. And we hope to add projects with these animals as soon as we have opportunity.

Crop improvement projects have been undertaken in a number of stations. Some centers have believed that improvement can be gotten only from the development of improved strains from local varieties. Others have placed all their faith on importations. It is our belief that, with proper tests and handling, improvements for both dry and irrigated land can be found in the use of each source. And projects of both types are being included in our program. Last year we began selection work along standard lines with both wheat and kaoliang. In importations, we planted for preliminary testing a number of varieties of the kaoliang type, cotton, sugar beets and corn.

Results from selections from local varieties are not to be had in one year. This method involves the selection of a large number of superior heads from which are gradually eliminated all but the few that prove to be the best of those selected. In our program between fifteen hundred and two thousand heads of each kaoliang and winter wheat have been selected to form the basis for this procedure. Selections were made from both dry and irrigated land. After four or five years of testing and eliminations from these, there should finally be left one or two varieties of each type definitely superior to those now grown. These will be improved strains of varieties well adapted to local conditions of soil and climate, and suited to production both on dry land and under irrigated conditions common to our region.

Of the imported seeds grown last year, cotton showed the greatest promise. Of fourteen varieties planted, one variety from the United States yielded more than forty percent more than the local variety. But this does not mean that we have in hand something which can be immediately distributed to farmers. Tests, with proper checks, over a



period of years long enough to make allowances for annual differences in weather are always necessary before definite superiority dare be claimed for any seed. Further, cotton is one of that group of crops which, unless properly handled, will quickly degenerate under new conditions of climate and soil. This fact makes it impossible to distribute with any degree of safety any but acclimatized seed. In this crop, therefore, while continuing with careful variety tests, we shall at the same time begin with the process of acclimatization. Should later tests confirm its value, at the end of three or four years we shall have a quantity of acclimatized seed ready for a wide distribution. With cotton selling, as now, for sixty cents per catty, any definite increase in yield obtainable will mean that much more in the annual income of those producing this crop.

Certain observations have suggested that there may exist implements and methods of handling the soil not now employed which will help solve the problem of crop production under conditions of a limited moisture supply. While improved tillage implements and practices have frequently been suggested, there apparently does not yet exist any piece of work which definitely establishes their value, or the extent of their value. We began, therefore, extensive tests of this sort. In one intensive experiment, we have initiated tests designed to test the value of the foreign type of plow under these conditions. This summer we shall begin a cultivation experiment, testing out the value of different implements and cultivation methods. Our plowing experiment is now showing a very interesting indication. Whatever may be the results, when completed, these experiments will give us a sound basis for recommended plowing and cultivation methods under dry land conditions for this region, and possibly some new practice which will help materially in solving the problem of drought.

The ultimate test of the value of any method or product evolved is its ability to be adopted under the conditions under which the farmer works. Our efforts so far have been confined mainly to an attempted production of such things. We are not unmindful, however, of the fact that the main value of such a program must depend upon the use ultimately made of what is developed. Because of this, there is no more important part of a program than that of extension work.

Our extension program has yet to take definite form. Various extension methods are possible, and the form must depend upon the object it is wished to attain. Some products will have a limited range of use, one plain, one valley, or one community. Others will be adapted to the whole Northwest. Some materials can be given out as unqualified improvements; while others must be distributed as products still to be experimented with. The method of extension used in each case will vary. Those products not yet fully proven must be given out for trial

only. Those known definitely to be superior will be given as wide a distribution as their probable adaptability may warrant.

To make a beginning in an extension program, we initiated last fall an exhibit in the city of Taiku for the purpose of arousing interest in better agriculture. With only a little advertising, 7500 visitors came to see the products of our year's experimental work. This we expect to follow up this year with a competitive fair such as has proven itself successful in several other places.

As has been already stated, this program sets aside for itself the specific problem of agricultural improvement. Its aim is to produce and distribute material of tested value. Teaching work to be added later would set for itself the definite task of producing leaders capable of taking part in such a program.

One interested in the whole range of rural improvement could criticize such a program as being too narrow. Yet, there seems to be no real need of excuse. There is a place for a number of centers that will make this problem their specific task. The importance of agricultural improvement in China has been too often set forth here to be further argued.

For us at the present time, agricultural improvement alone presents a sufficiently large problem. Because of opportunities which this field presents and because of its demand for specialized attention, we feel entirely justified in limiting ourselves to it. The tasks involved we enter upon with the hope that within this field we may be able to make some contribution of definite and of permanent value.

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## Jesus as I Know Him

### CHAPTER VI.

#### JESUS, AS I KNOW HIM TO-DAY

K. L. PAO

**I** KNOW of Jesus in two ways: (1) through my intellect and (2) through my experience.

(1) My intellectual understanding of Jesus—The greatest contribution of Jesus is his revolutionalized religious thinking with God as the central theme. First he ascertained the reality, the nature and the will of God, and then he looked to the God thus discovered as the highest standard of values with which he evaluated individuals, societies, religions, nations, and international relations, as to their merits and demerits. His God is Love and the object of Love is Man. There-

fore, his ethic is "to love men as God does" and if individuals, groups, nations or races are against this ethical principle, they are sinning and consequently destroying themselves. His God is living and, therefore, ever working—continuing in creation—and redeeming humanity by His power of love from its selfishness, cruelty, impurity and blood-thirstiness. His method was to awaken the human conscience, and to reform the human heart as the first step. His objective was to transform sinners into saints, and human beings into children of God. Thus he declared war on individuals, societies, classes, sects, systems, nations, and cultures that opposed this objective. His reserve force was God, his weapon love and virtue, and his price self-sacrifice; he did not kill but change men; he did not take but save life; he did not destroy evil but overcame it with good. In other words, he did not intend to abolish evil but rather to establish good; for the negative method of rooting out evil does not ensure the establishment of good, and on the other hand, the positive method of establishing the good will result eventually in the self-defeat of the evil.

After Jesus discovered this great plan of salvation for the world, he boldly assumed the duty of the Christ and began to perform his mission as such. However, his messianic conception was in conflict with the traditional Jewish conception of the Messiah and thus he had to suffer bodily death when he led the thought revolution. This seemed to be necessary to him because on the one hand he must reveal the love of God and His will through the act of death, while on the other hand a society composed of corrupt people must naturally put a real revolutionist to death.

The reason why Jesus could set a life pattern for generations after him, which is not subject to the vicissitudes of the times and of earthly environment, is because of his magnificent and radiating character. This character contained two essential elements: (1) His knowledge of God was so absolute and thorough that he was at one with God so that no clear distinction could be made between God and himself, and therefore he said, "I am in the Father, the Father in me." (2) The second essential element is his sinlessness. He was tempted but without sin. Although it is difficult to say which is cause and which is effect between temptation and sin, we know that the reason why Jesus could overcome temptation and did not sin is due to his most distinct and intimate knowledge of God. The author of the Epistles of St. John seemed to hold the same reason for sinlessness and therefore he said: "Whosoever abideth in Him sinneth not." Or, it may be that one's purity of character is the condition precedent to his accurate knowledge of God, such as Jesus said: "The pure in heart....shall see God." We may conclude that these two views are mutually inclusive and each element is both the cause and effect of the other. The more distinct one's

knowledge of God is, the purer his character will be. The holier the man the more he knows of God.

(2) My experience of Jesus—He has been a vital personality to me according to my experience. In my religious feeling, I can not distinguish between God and Jesus. In my times of weakness, he gives me strength; in my times of suffering, he gives me comfort and light; yet in my times of happiness, I forget him. Someone may accuse me of being superstitious, but I doubt whether human life can be entirely free from superstition. If superstition could make me feel peaceful at heart, if it could inspire me to be a better man, and if it could help me render more beneficial service to society, then let me keep this harmless but most helpful kind of superstition.

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## Whither Bound With the Bible?

CARLETON LACY

**T**HE most popular current question is, "Whither?" In every field of life thoughtful men and women are trying to discover in what direction our practices, philosophies, and social and religious tendencies are leading us. What is to be the destination of the roads of adventure into which multitudes have blindly or boldly plunged? We have had such books as Professor Fleming's, "Whither Bound In Missions?" Beard's, "Whither Mankind?": and recently Dr. Hough's, "Whither Christianity?" So it may not be amiss for us, as a group of ambassadors with a Book, to pause to ask ourselves, "whither are we bound with the BIBLE?"

To a very large extent our missionary enterprise has been built upon, or about, or with the BIBLE. Its message has been our theme, its spirit has been our driving power, its Hero has been our Lord and Companion. The first work of the first Protestant missionary to China was to translate the Scriptures into the language of the people, and those of you who have read "SPLENDOR OF GOD," will recall how imperative was the call that took Adoniram Judson away from his other tasks of evangelism and mission administration to devote his whole time to translating the whole BIBLE into Burmese. Nor are those days of sacrifice and consecration to that particular kind of missionary labor ended. During the last twenty-five years an average of ten new language versions of Scripture have been brought out by the Bible Societies each year so that to date portions of our BIBLE have been translated into almost nine hundred different languages and dialects. Even in China this work continues; each year sees some new book made available for one or another of the aboriginal tribes in the south-west,



and the arduous labors of the revisers of the Cantonese Colloquial New Testament have been so well received that their church and mission have again released them to devote their time and strength to a similar service with the Old Testament.

As we have found it impossible to begin our missionary work without the Book, so most of us find it impossible to carry on without a steady supply of Scriptures. That fact is often overlooked by the missions. It is rather unusual for conferences and mission meetings to pay any attention either to how they are to get their Scriptures or to what means can be effected for making them available to the people. Many of them seem to take as a matter of course the regular output of the printed Gospel. The big denominations have practically left this out of their surveys and programs. Dr. Speer, in his four hundred page report of the survey of Presbyterian Mission Work in China two or three years ago, devoted only half a page to this essential aspect of building up the Christian Church. The Methodists (North) with their national organization and quadrennial conferences have contented themselves in this field during the past two decades with merely calling upon individual congregations to observe BIBLE Sunday and make an annual contribution to the Bible Societies. Even the Jerusalem Conference in its official report gave little indication of being aware that there was any problem or responsibility for the dissemination of the Scriptures throughout the world.

But the evangelization of the world simply demands a constant supply of Christian Scriptures in readable form. The recognition of this fact by hundreds of devoted missionaries, evangelists, pastors and lay workers, has kept the Bible Societies in China working to the fullest extent of their ability and means in order to keep pace with the activity of these workers. Year by year the circulation has increased, until more than thirteen and a half million portions were put into circulation during 1929. The million NEW TESTAMENTS provided by special subscription under the Million Testaments for China Campaign, have nearly all been distributed and still the call comes in. In accordance with General Chang's huge order, 6,500 BIBLES and 12,000 TESTAMENTS have been judiciously distributed among his friends and admirers, and he is now considering how to invest to best advantage a further large sum of money for the distribution of Scriptures. The demand for Scriptures rather than abating increases everywhere; the Chinese Church is taking a progressively more active share in the distribution of Scriptures; and there is a serious eagerness on the part of all classes of people to learn at first hand the message of this marvellous book. To meet this challenging situation the Bible Societies are seeking to give more adequate field supervision, with a view to the co-ordination of their activities so as to avoid competition, friction, and waste and

provide at a minimum of cost in the best possible form the whole BIBLE or portions thereof for all who can or will read.

While it is true that missions as such have been pretty well content to leave it to their individual members and to the Bible Societies to get the Scriptures into circulation as best they could, they have been very determined to teach the BIBLE. It has probably been true, as was pointed out several years ago by the Educational Commission, that our schools have been more insistent that the BIBLE be taught than that it be well taught. And during the past few years, since government regulations and registration have so held the center of the stage in educational conferences and mission councils, some observers have suspected that the battle was waged rather in defense of the right to teach the BIBLE, than with any widespread deep conviction as to what that Bible teaching was to accomplish. In fact it is very difficult to discover what the teachers of the BIBLE are aiming at. Is it content, or doctrine, or character? Some will say, "all three"; and probably we should not have been so determined to retain this particular subject in the curricula of our schools if we did not believe the content of the Book carried with it more than a knowledge of Hebrew history and poetry and the story of the greatest life ever lived. As to doctrines we are hopelessly—or hopefully—diversified as to what we hold and try to impart to others, and while we are united in our determination to teach the BIBLE we no longer agree in our doctrines concerning the Book itself.

Professor Betts of Northwestern University has made a study which he calls "THE BELIEFS OF 700 MINISTERS." "It is a report and interpretation of the beliefs of 500 ministers-in-service of twenty different denominations, and of 200 theological students in five seminaries," many of whom also were pastors of churches. He asked them fifty-six questions covering the chief elements of Christian faith as historically defined by the Church. Their replies show such wide divergence of belief as to reduce to a minimum those doctrines most surely believed by Christians. With the exception of the Lutheran ministry, no denomination showed eighty percent of agreement on even one-half of the credal points. With respect to the BIBLE "nearly all Lutherans (98%) accept the view that the BIBLE was written by men chosen by God and by him supernaturally endowed for the purpose. But less than two out of three Evangelicals and Baptists take this position, while the Congregationalists number but fifteen percent and the Methodists thirty percent who hold this belief. Only slightly higher proportions apply to the belief that the NEW TESTAMENT is and will remain the final revelation of the will of God to man.... About one-third of the ministers reject or are uncertain about the OLD TESTAMENT prophets having divinely inspired knowledge by which they were able to predict future events. One minister out of four denies that the inspiration

which resulted in the writing of the BIBLE was any different from that of other great religious literature. . . . Two out of three refuse to believe that all parts of the BIBLE are of equal validity and authority, and less than two out of five believe it to be free from myth. Two-thirds are willing to have the same principles of criticism and interpretation applied to the BIBLE that are used with other literature and history. Fifty-four percent accept the collection of sacred books called the BIBLE as a canon determined by the direct will and authority of God, this position being taken by eighty-nine percent of the Lutherans, by half of the Presbyterians, and by twelve percent of the Congregationalists.

Of the theological students only five percent accept the Genesis account of creation as literal fact, and ninety percent deny "that the writing of the BIBLE was due to unique inspiration. Nor for more than two out of three of them is the NEW TESTAMENT the final revelation of the will of God to man. That all parts of the BIBLE are of equal authority practically none believe. Only one-third of them accept the NEW TESTAMENT as the infallible standard by which religious creeds are to be judged."

These paragraphs, taken from Professor Betts' summary of his study<sup>1</sup> give plenty of support to the charge that the fundamental doctrines of Christianity held for centuries are now crumbling under the teaching of the theological seminaries. They are quoted here neither for criticism nor support, but because the tendencies they record compel us to ask again, "Whither are we bound with the BIBLE?" To what end is the tremendous circulation of Gospels in China, if half of those who distribute them no longer believe in their uniquely divine inspiration and infallibility? To what purpose our furious contention for the retention of the BIBLE in our school curricula if perchance one-third of our school teachers do not feel certain that this is the final revelation of the will of God to man? If there is no general agreement among ministers of the Gospel as to these supposedly cardinal doctrines concerning the sacred Scriptures, are the churches justified any longer either in supporting the work of the Bible Societies, or in longer contending with the Government of China for the right to teach the BIBLE to as many young people as choose to enrol in the schools maintained by the supporters of Christian missions?

The answer must be found in those points of agreement which do prevail regarding the Book, and in the conviction that in some way, when properly offered, the message of the Book does vitally contribute to the transformation of character. When we consider the unrestrained enthusiasm in many quarters for the teaching of the BIBLE, and observe how superficial and ineffective much of that teaching is in our day and

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1. G. H. Betts: "THE BELIEFS OF 700 MINISTERS," pages 35-36, and 58-59.

boarding schools as well as in our Sunday Schools, we are reminded of the heart-breaking rebuke spoken by our LORD JESUS to His hearers—"You search the Scriptures, imagining you possess eternal life in their pages—and they do testify to me—but you refuse to come to me for life."<sup>2</sup> Alas! We have been inclined to worship the Book instead of the God therein revealed!

Those of us who still believe the spreading and teaching of the Scriptures is worth our while must ever seek to lead men and women to eternal life not in the Scriptures but in JESUS CHRIST to whom they testify. Or, to put it in quite another way, to justify the teaching of Scriptures in our schools we must find some evidence that our work, under the blessing of the Holy Spirit, is resulting in some bit of Christ-likeness in character. Unless those who read and study the Book begin to have in them the mind which was also in CHRIST JESUS we may well question whether or not the BIBLE is being properly taught.

Thank God, hundreds of incidents can be told of lives having been thus changed from the reading of the Scriptures. In many a Bible class this marvellous experience has taken place. Yet in all honesty, as one who has taught curriculum Bible classes and who has been a school administrator I am forced to confess that comparatively few of our Christian students credit the work in their regular courses of BIBLE with having contributed in a vital way to their religious experience or Christian character. Bible study too often has not produced new attitudes, responses and ways of living. So many have found this true that we must question once more our whole method of Bible teaching: and what I have just said applies with equal force to the vast amount of teaching of Sunday School classes all over this great land. *The time has come for those of us who believe that the BIBLE is the most helpful Book ever written to insist that the young people of China be given a fair and adequate opportunity for discovering the priceless value contained therein and that more than the fag ends of time and energy be given to applying the Gospel to the changing of character.*

To do this we need unwavering faith in the enlightening power of the Holy Spirit that guides the seekers into the truth. We need to avail ourselves of the mysterious power of prayer by which more things are wrought than this world dreams of. We need to know more about the Book and more of the Book and so also we need to know more about the young people whose lives we are hoping to see changed through the study of this Book. Those statements are almost axiomatic and it is unnecessary to take time to develop them. But let me add two more statements which may be briefly explained.

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2. John 5: 39. Moffatt.



The first is that *our whole missionary thought and enterprise need to be reorganized about the central purpose of giving adequate religious education to the young people whose lives we have a chance to touch.* And the second is that *the needs of Chinese youth rather than our inherited doctrines and courses of study must be the basis and determining influence in the direction of this educational process.* Whatever the outcome of the present controversy between mission schools and government authorities it becomes increasingly apparent that the Christian Church in China has passed the peak in its development of a system of parochial schools in which religion will be taught as a subject. It is even more evident that in this country, where Christianity is a minority faith, we cannot expect adequate nor satisfactory religious influence in the public schools to which Christian children must in growing numbers be sent. And experience has taught us that the two or three hours a week of curriculum or voluntary Bible Classes in those schools where it can be retained, even under the best of teachers, is far from sufficient for the influence and training of youth who have comparatively little Christian instruction in their homes. Nor are we in this way making available this teaching to more than a fraction of the Christian children and young people, let alone the throngs of students in government schools who are showing a genuine if not altogether sympathetic interest in the person and the Gospel of JESUS CHRIST.

Those of us who have been itinerant missionaries, visiting from Sunday to Sunday in the churches scattered throughout the cities and villages of the interior, are painfully aware that the instruction given in hundreds—shall I say thousands—of Sunday Schools, is educationally scarcely more than a farce. And this is so for three reasons—first because we have so meagre a trained staff of teachers; second, because we are more devoted to teaching set lessons than we are in meeting the felt needs of the pupils; and third, because we are trying to do it all in an hour or less as a prelude to the main service of the day.

*This situation calls for some radical changes in mission policies and emphasis.* It means first of all that we should make it our serious business to train teachers of religion—Bible teachers, if you like. This we shall never do adequately so long as our present type of educational institutions commands the central place in our budgets, our efforts and our thinking. They deserve all the support they have had and more—except that real education in religion ought to be given first place. The tendency in China is illustrated by the report on Religious Education submitted by our China delegation to the Jerusalem Conference. The printed report of that gathering gives nearly nine pages to the educational institutions commonly called "Christian schools" and only four pages to all other forms of religious education, including the discussion of what is meant by that term. So also with the very able and compre-

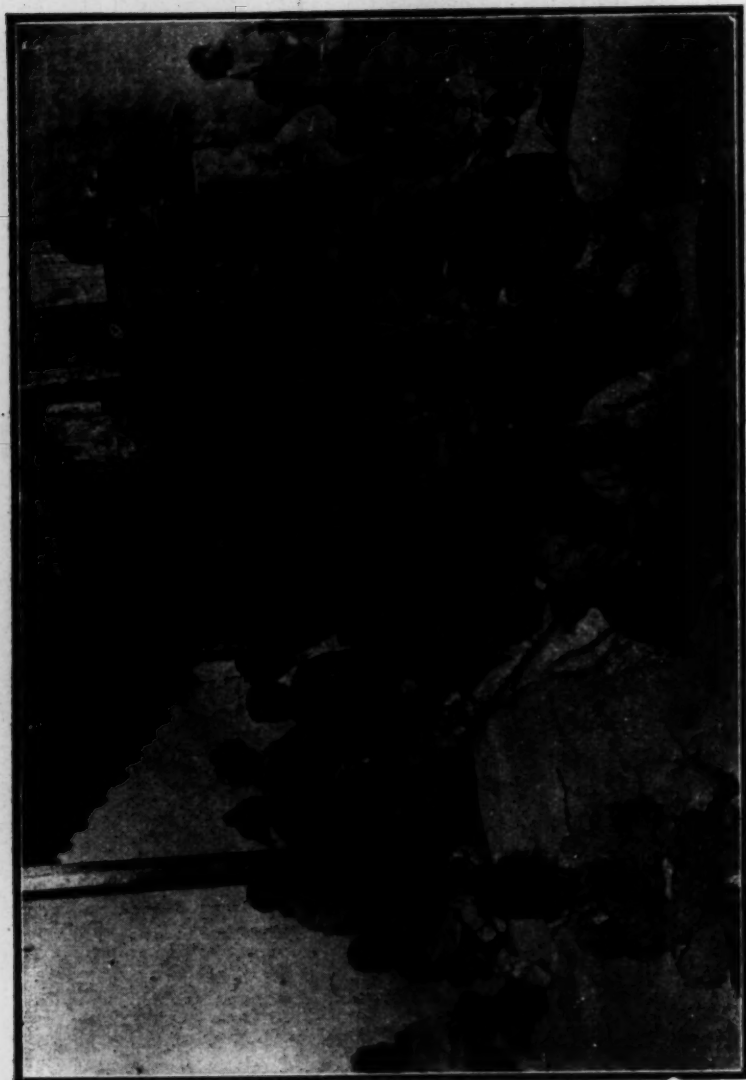
hensive survey of the Commission of the Presbyterian Mission Board prepared by Drs. Speer and Kerr, above alluded to, in which the whole field of Bible classes and Sunday Schools is scarcely more than mentioned while page after page is given to the problems connected with our educational institutions. This simply means that we have not yet actually put *religious* education as such into a central place either in our thinking or our budgets. Recently some of our boarding schools in order to retain Bible classes in their curricula have been proposing to call themselves "Bible Schools." This seems to me an expediency of questionable ethics. Might it not be a more worth while experiment for some mission deliberately and enthusiastically to take the money and the men and women that it has been investing in boarding and primary schools in any given region and turn them to scientific consecrated training of Sunday School teachers and to the operation of a few first class church schools of religion? Too much have we allowed ourselves in the matter of education to be forced into the defensive. May we not as a matter of judgment and policy—not as mere expediency—wholeheartedly go into the religious training of our children and youth as though we really believed this to be the most important—nay the most imperative call of this present day. What better service could the China Sunday School Union render than that (which it began enthusiastically some years ago!) of assisting in the training of teachers?

We have run on to the mud, if not on to the rocks, in our eagerness to put into the field the sort of literature that is needed. Valuable as this has been, and needed as it still is—and more of it—if we must choose a single line of activity and one field for financial investment, is it not conceivable that the same amount of effort and money directed toward teacher training will, in the long run, produce greater and more lasting results for the religious education of our people?

If this were done we might be in a better position to bring about the second change—that of turning our center of attention from the lessons we are trying to teach to the pupils we are trying to reach. Perhaps some will claim that it is our chief business to teach the BIBLE. In so doing, however, we become ineffective unless our real goal is the changing of character. In other words, we must be primarily concerned with the lives of our boys and girls and young people. We turn to the BIBLE as our chief textbook because we find in it more to meet the needs of these pupils than in any other book; because it has proven itself to be the most helpful book ever written; because, whatever the problems that our students face, the BIBLE brings some help to its solution; because it is these scriptures that best introduce them to their Saviour JESUS CHRIST. With untrained teachers it might be a great calamity to lose entirely the output of literature for Sunday Schools. But, if by cutting off the supply we could induce teachers

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to study their pupils with as much earnestness as some of them have studied their lesson leaves, and then to turn to their BIBLE to find their message to meet these needs, we would have taken one more long step towards really providing religious education for the young people of this generation.

And in the third place we shall have to give not one hour on Sunday and one or two or three hours during the week to this task, but *all day Sunday* to the religious training of our youth. The day is available as perhaps in no other country. Economic life in China is not organized about a seven day week with one day of rest. To be sure the educational system has adopted this western custom, but villagers and city laborers have not adjusted their lives to it. To hosts of them it is a mere absurdity that turns their children loose every Sunday with nothing to do but get into mischief. Even in our mission schools we have found the proper use of Sunday a most baffling problem. We have forbidden organized athletics; we have frowned upon the numerous gatherings, parades and track meets that have been staged on that day. We have tried to prevent our boys and girls from studying on that day, have shut them out of the libraries, and have left them to ramble aimlessly about the campus or tell stories in their dormitories. By way of activity we have offered them a series of preaching, hymn singing and praying services with an hour or less of class work. And many a school principal has sighed with relief when each Sunday comes to a close. In the village churches our primary school children have sat on high benches and listened for weary hours to the meaningless haranging of elders who had no message for the child, and because our trained teachers have been so taxed through the week with teaching arithmetic and reading, the religious instruction of Sunday morning too often has been left to the well meaning but mis-directed effort of some of the "saints in Israel." Then through the rest of the day these youngsters, to whom the school room is closed and for whom the parents at home have no more time on Sunday than on any other day, are left to idle away their hours to no good and no purpose except to demonstrate that Christianity's first commandment is, "Thou shalt not let thy children go to school on Sunday." The Christian Church needs to restudy the matter of Sunday observance.

Suffice it now to point out that in a unique way Sunday is available to us for education in Christian living both for the young people in Christian schools and for those in government institutions. If the best of our educationalists, instead of fighting a losing fight for the right to keep the Bible in their curricula, would turn to developing first class all-day-Sunday Schools of Christian instruction, our endeavours would become constructively aggressive. This again may mean a shift of emphasis in all our mission programs; it may mean that church

architecture in China must be determined more by the spiritual needs of our boys and girls than by European ecclesiastical tradition. It might even mean that some of our worship services and instruction of adults should be shifted to the evening hours of the week when farmers and artisans can do nothing in their homes but idle about the kitchen range or gossip with their neighbours, and by this shift make more of our Sunday efforts available for the children and youth.<sup>3</sup>

If the Bible is not to be lost from the Chinese Church it must become central in the lives of the young people—that is, they must find that it has a message for the fundamental needs of their lives. It will become thus central only as it is taken out of the fragmentary moments of the week and given the central place in the Christian program of every week. That does not mean that all of every Sunday shall be given to a textual study of this precious old Book. It would be fatal if this proposed all-day-Sunday school were anything but student-centered in its method of instruction. By this I mean that the proposed school shall be built about the life situation and needs of the pupils—that they shall be helped to face through in social and economic and recreational situations the implications of their Christ teaching. What is not possible by way of experimentation in our Christian schools now, because of the necessity of conforming to the established order in secular education, becomes possible when we are engaged in religious education as such—for no other purpose than that of religious education. And such experimental schools will be attractive enough to appeal to the wide awake youth of more than our Christian constituency. Religion, relieved of superstition and other traditional encumbrances, has an appeal to the youth of China to-day. The BIBLE may become a highly valued Book to them if it is related to the everyday needs of their lives. And a Sunday School of Religion, integrated with the studies and with the experiences of the week, may be a solution of our problems to which those of us who are interested either in youth or in the BIBLE may well give consideration.

Once more we ask, *Whither Bound with the BIBLE?* Let us answer whole-heartedly; "We take it to the youth of this land as the most helpful book ever written. To it and to them we will give, no longer the fragments of our time and energies and budgets, but the central place in the Christian enterprise in China."

3. "The Child Centered Sunday," by Carleton Lacy, "Chinese Recorder," October, 1929.

## How May We Know the Presence of God?\*

F. W. S. O'NEILL

**O**UR purpose in this Retreat is not the abstract discussion of theology, but the very concrete practical aim to meet with God. Gathered together in fellowship, we intend to help one another to come closer to Him whom we all love and worship. The strength of a group united in heart belongs to us as we listen for a word from Him and wait in silence for His appearing, watching with all our faculties to see Him who is invisible.

We all know God, some of us more assuredly in one way, some in another. Why not then exchange experiences? There may be little that is new in what we offer as our own. But then no topic is more absorbing, more tingling with interest and life.

Considering our moments of doubt, perhaps it may be well to begin by asking whether there is someone behind phenomena. Is God, by any possibility, a mere reflection of our social ideals, imaginary fulfilment of our frustrated hopes? If so, then these solemn words of Bertrand Russell speak the truth: "Only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built. Brief and powerless is man's life, on him and all his race the slow, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way; for man, condemned to-day to lose his dearest, to-morrow himself to pass through the gate of darkness, it remains only to cherish, ere yet the blow falls, the lofty thoughts that ennoble his little day."

This courageous confession of faith is deeply moving. As for us, we make a different venture, not of despair, but of faith that is the substance of things hoped for, the evidence of things not seen. For us there is an all-pervading Spirit in matter and in man, a warmth of friendliness in the sunset as in the smiles of little children, a Reality behind appearances, which is the soul's true habitation and our eternal home. A man has to make his choice. We have put our trust in the abiding reality of Goodness. We know whom we have believed, and are persuaded that He is able to keep that which we have committed unto Him against that day. It is not a mere emotion, changing, evanescent, individual. It is a conviction in close harmony with our reasoning faculty, in complete agreement with our moral sense. I believe in God the Father, Maker of heaven and earth.

Among the papers found after Francis Thompson's death was a poem entitled "The Kingdom of God," testifying to a reality more profound than faith in blind matter can discover.

\*Paper read at a Retreat held at Liaoyang, Manchuria, January 1930.

"O world invisible, we view thee;  
O world intangible, we touch thee;  
O world unknowable, we know thee;  
Inapprehensible, we clutch thee.

Does the fish soar to find the ocean,  
The eagle plunge to find the air—  
That we ask of the stars in motion  
If they have rumour of thee there?

Not where the whirling systems darken,  
And our benumbed conceiving soars!  
The drift of pinions, would we harken,  
Beats at our own clay-shuttered doors.

The angels keep their ancient places;—  
Turn but a stone, and start a wing!  
'Tis yet, 'tis your estranged faces,  
That miss the many splendoured thing."

After such a vision it seems almost superfluous to attempt a detailed description, however slight, of some of the ways by which we may be aware of the Presence of God. These ways broadly speaking fall into two classes, the passive and the active, illustrated by the following passages from the Psalms. (a) "My soul waiteth only upon God"—that is passive. (b) "I have set the Lord always before me"—that is active. Silence, meditation, receiving the Kingdom as a little child here we have the passive, preparatory attitude. Go and bear fruit. Go ye into all the world and lo, I am with you always. There we are shown the necessary complement of the passive attitude in active conduct. Waiting can only be of value if followed by activity. The Mount of Transfiguration gives place to the healing of a child, at the mountain foot. The happiness of ecstasy is a preparation for service, never a substitute for it.

Both the quotations from the Psalms, you observe, are subjective "My soul waiteth," "I have set." Let us notice the objective counterpart, God's appearances. Whatever makes us realize that God is present and active in the world around us may be called a miracle. The Israelites never forgot their national origin in a Divine act, the crossing of the Red Sea. One of the familiar titles of Jehovah constantly reminded them of the great deliverance: "I am the Lord thy God, which brought you out of the land of Egypt, out of the house of bondage." A once-famous novel "Robert Elsmere" by Mrs. Humphrey Ward, reiterated the theme "Miracles do not happen." The theme is out of date to-day. Miracles were not only actual events of the past; they are a necessary feature of healthy spiritual life both in the church and in the individual disciple, specially connected with answers to prayer.



"Belief in miracle," says Wendland, "stands simply for the position that if God is alive, He must reveal Himself in definite acts. A God merely postulated or inferred by the human mind does no miracles.... To believe in the living God and to believe in miracle are the same thing." You may remember the closing sentence of Cairus' most refreshing study of miracles past and present: "That God is more near, more real, and mighty, more full of love, and more ready to help everyone of us than any one of us realizes, that is their undying message."

We look up to God for signs of His active presence working for our deliverance, our salvation. Nevertheless when He appears, it may be to strike us dumb with terror. For He is holy, which, as Otto has shown, carries within it the sense of fear of the uncanny. "Surely the Lord is in this place, and I knew it not," said Jacob on awaking from his dream at Bethel. "And he was afraid and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

Jehovah was present in the Ark of the Covenant: when Uzzah touched the sacred casket he fell dead.

On a higher place of religious experience we read how Peter after the miraculous draught of fishes was so terrified by the nearness of Divine purity and power beside him in the boat, that falling down at Jesus' knees he distractedly exclaimed: "Depart from me, for I am a sinful man, O Lord."

Though He in whom we live and move and have our being dwells within the heart, His immanence must be completed by His transcendence. High and lifted up or beyond our human comprehension, marvellous in creative power, His first attribute is greatness. We know a little of what greatness means, and God is great. That is what inspires some of us with enthusiasm and all of us with the spirit of worship. As Tersteegen sang:

"God Himself is present:  
Heart, be stilled before Him:  
Prostrate inwardly adore Him."

"Holy Holy, holy, is the Lord of Hosts: the whole earth is full of His glory."

While stating what we think about the Supreme Being, our chief concern just now is to try to discover evidence of His actual existence. These aspects, subjective and objective, are closely interrelated. For "he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." God is, and is a rewarder. In countless ways we have proved that word to be true. Yet our search often seems to fail. Why? By putting such a question we

approach the kernel of the matter. One answer is found in the words of Herrman: "We must utterly reject the idea that God can in any way come nearer to the individual soul than when He lets Himself be found in Christ." Possibly, when dissatisfied with the lack of emotional response to our longing appeal, we have fancied there might be some other way of approach than through union of our minds and hearts with the Spirit of the living Christ. And we have been mistaken.

Digging a little deeper we come to a second answer to the question why we fail to find God. It is not a different reason but it conveys to our minds a sharper thrust. "If any man willeth to do His will, he shall know of the teaching, whether it be of God." That is to say, in the words of F. W. Robertson, "Obedience is the organ of spiritual knowledge." The prayers and supplications of Jesus were heard because of His godly fear. It was stedfast obedience to the Father's will that led Jesus into the secret of His Sonship.

In our case we have not indeed been disobedient to the heavenly vision, at least to the extent that we have come here in response to our Lord's last command to which is attached the promise of His Presence. Further, we can all say that on the whole we try more or less to do the will of God, or do it without much trying, because we happen to be built that way. The trouble about disobedience seems to me to be three-fold: (a) when in doubt, there is a great deal to be said on both sides; (b) the flesh is weak, and (c) the authority sometimes lacks a compelling note of command. If only we could hear a voice behind us saying "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left!" The voice no doubt does speak, but sometimes either it is blurred or we choose to turn a deaf ear. Hence we hesitate, follow our usual rut, decline to be heroic, refuse an absolute surrender of our own wills and thus we miss the mark. There is no prize of the high calling of God in Christ Jesus reserved for moderate disciples like us, or rather, I ought to say like some of us.

At this point I wish I could be clear and if possible, convincing. It is a question of authority. If Christ were present in physical form and if we recognized Him, not one of us would dare to disobey. It was expedient for us that He went away. Who or what takes His place? An actual commanding authority we must have, Church or Priest, the Bible or our natural Reason, Conscience or the Inner Light. "How beautiful upon the mountains are the feet of him that bringeth good tidings—that saith unto Zion, *Thy God reigneth!*" That puts the case exactly. Newton's famous scholium in the Principia reads in part: "God most high is a Being, eternal, infinite,—but a Being, however, perfect, without sovereignty, is not the Lord for me."

Do you not feel certain you could gladly give up everything and follow a Leader whose authority to command you was indisputable? And sorrowfully we acknowledge that no such visible embodiment of lordship exists anywhere on earth. We are driven back upon ourselves. The sovereignty of the unseen God must be brought down into connexion with our little personal desires. Does God actually tell me to do what my uncertain conscience recommends? There we have the whole case stated, the Presence of God on the one hand, our daily conduct on the other, ethics inseparable from religion. The invisible dominion of God holds away, within the hidden court of the individual soul. If any man willeth to do the will, he shall know. The obligation weighs so heavily upon me that with relief I turn to reflect upon a man who had no hesitations.

Amos was busy with his ordinary duties on the hillside when he received a strange commission. "I was an herdman and a dresser of sycamore trees," said Amos, "and the Lord took me from following the flock, and the Lord said unto me, Go, prophesy unto my people Israel." A politician in his spare time was this shepherd, picking up scraps of news items about the neighbours in Damascus, Moab, and elsewhere, but especially about those purse-proud successful northerners. Pondering on Jehovah and the evil doings he had heard reported from Samaria, he suddenly threw up his humble task among the sheep and fruit trees of Tekoa, and walked northward past his own capital Jerusalem, appearing an unwelcome visitor at the Royal Chapel of Bethel. What he had been told to do he did, and failing to win success, he returned to his upland home, and sat down with scroll and pen to give his message permanent form. How Jehovah spoke so plainly to Amos, the first of the great prophets who not only preached, but wrote down their discourses, we can never know. That belongs to the secret of revelation, given in his opening sentence thus: "The words of Amos which he *saw*." Was it conscience or was it something more? Some of you, I am well aware, accept steadily the dictates of your moral sense as the voice of God. One envies Socrates his daimonion, even although its orders were usually only negative, warning him what not to do.

From another point of view the trouble may be described as a conflict between happiness and goodness, the twin aims, often incompatible, which belong to the very fibre of the life of man. "The good alone are happy" said the maxim of our childhood's copybook. Whether such a maxim be true or not, must we decide to be good at all costs? In other words, must we bow to the verdict of conscience not as to a balancing of probabilities, or a useful personal monitor, but instead, as to the absolute dominion of the Almighty Lord of life? In its detailed application this is hard to believe, but I see no alternative,

provided the type of goodness we adopt is according to a standard formed by each one of ourselves under the guidance of God. This did our Master teach us when He promised that the Holy Spirit would guide us into all truth.

Obedience to His authority then is the path which leads to assured conviction of the Being and the Presence of God the Father. The matter is summed up in Herrmann's well-known doctrine of the "objective grounds of our certainty that God communes with us." "The Christian's consciousness that God communes with him," says the German theologian, rests on two objective facts, the first of which is the historical fact of the Person of Jesus.... The sacred objective ground—is that we hear within ourselves the demand of the moral law.... There are no other objective grounds for the truth of the Christian religion." You observe the repetition of the word "objective" used to distinguish these grounds from our own emotions, desires or hopes. We are sure, of God's real existence as a Being apart from ourselves, and also sure of His actual companionship, in the first place, because Jesus lived, and in the next place, because there is an imperative law of good within us, which we did not arrive at by any discovery of our own but which is imposed upon our minds by a Higher Power of our own, from which there is no escape.

Passing now from conscience and the moral law, with their difficulties for those of us who are given to introspection, let us consider Jesus Christ. Here we are at one with ourselves and with each other. The daily life of all of us is built round Jesus, His Person, His Spirit, His enchantment; we never tire of looking at Him in the Gospels, watching His influence among our intimate friends, seeing His coming with power amid the enmities of man and nations. Though most of us, I presume, would shrink from making the Apostle's declaration: "We know quite well that our life is hid with Christ in God." We are not in any doubt about the triumph of His Kingdom, for the reason that He has triumphed over each of us. The allegiance we own has no constraint. Were He to appear in this room a young Galilean carpenter or the exalted Christ coming with the cloud of heaven, I think He would feel at home among us, and we, in spite of our wondering awe would be beyond measure glad. The Lord whom all our lives we have been seeking would have suddenly come to His temple.

There was a day—some of us remember it well—when first it pleased God to reveal His Son in us. It was the accepted time, the day of salvation. Distress and torment in one's heart, despair of finding daylight: then as a last resort the neglected Bible was appealed to. Could the Christ, of whom in one's boyhood one had been continually taught, open a way of escape? At a word, a sentence, on the Gospel page there came a change, never-to-be-forgotten through all



eternity. What happened? Simply that Jesus, hitherto only a name that was dead became alive, real, present, a helper in the time of bitter need. How did there come about so unexpected a change from death to life? It could not have been one's own devising. Born again, Born from above—that conviction became fixed at the moment of the revelation. And Jesus, how did one regard Him? Man indeed, but never man spake like this man. With perfect naturalness and inevitableness He took His place, greater, better, kinder, more surprising, than all His fellowmen, unique, the Master and the Lord.

Seeing Jesus and living with Him for years, sometimes forgetting and disobeying Him, always in love with Him, we have also seen the Father. If there is a Supreme Being, the Source and Goal of all things, He must be in character like Jesus of Nazareth. Not only so, but the more we know of Jesus, the more we realize that in His life God the Father was supreme. "I do always the things which please Him," Jesus therefore is the one sure way to God. If we hold firmly to Jesus, we cannot miss the actuality and the power of the Spirit that is at the same time the Spirit of Jesus and the Spirit of God. It is not too much to say that the proof of God's existence rests on the words and acts of Jesus Christ. Because Jesus can be trusted, therefore the Father of Jesus and of all men is the unseen Person whom Jesus revealed and to whom His life was a continual prayer.

Following the teaching of our Master we know that where love is, God is. In the end it is this fact which draws men to one another and to their Father. How universal is human love! The dreariness of so much of the life in Chinese homes forms a grey background to the mother's clinging love for her little ones, rising at times to sacrificial heroism. Multiply this by billions, and you have a fresh assurance that God loved and loves the world. A critic will perhaps demur: "Is all love then Divine?" That no doubt depends on one's definition. We all agree with the Psalmist who sang: "I love the Lord, because He had heard my voice and my supplications." But does the confession not sound a little selfish? We like our friends the better when they send us birthday gifts. And certainly God's granting us what we ask enables us to love Him more. Unselfish love there is, in the world of men and women. Next to our regeneration, there is no discovery to be compared with the finding of this treasure. Strange as it may seem to you, I was over thirty years old before I came consciously face to face with perfectly unselfish love. A Christian missionary I was, it is true, but till then confined in a sort of prison though I knew it not. Through the window of this astonishing revelation I looked and saw God hitherto loved indeed after a fashion, but the God who now appeared was new to me. And the revelation issued from a bleeding heart.

How many of you have had a similar experience, I cannot tell. But you will all admit that love on the human plane often reveals the startling reality of the suffering love of God. That was what happened to Hosea, whose self-sacrificing devotion to his unfaithful wife opened his eyes to the yearning of Jehovah over his erring people. "Therefore, behold I will allure her, bring her into the wilderness and speak comfortably unto her." "I will even betroth thee unto me in faithfulness: and then thou shalt know the Lord." "How shall I give thee up, Ephraim? How shall I deliver thee, Israel?"

Those to whom such a discovery has come have no truer expression of their faith than this: "We know and have believed the love which God hath in us." No happier religion than ours could possibly be invented or revealed. Christianity can neither be superseded nor transcended. It provides us with a task, a life-long opportunity of learning to love, a task that is full of sacrifice and fuller of delight. If I cannot love you that is my loss. So much the poorer am I, so much the smaller is the soul within me. God loves the whole world: hence His unapproachable greatness.

The better to appreciate the meaning of love as the chief evidence of the Presence of God, we should note how toil and pain are mixed with joy in the best love we have known. Maude Royden in her book, "I believe in God" insists that only love can create beauty. She tells how Ruskin was puzzled by the ugliness of the stone figures of saints standing high on the facade of St. Peter's in Rome. He had the curiosity to go up to the roof and examine the backs of the saints, and then he understood why the statues were so ugly. The sculptor had cared for his work so little that he only carved the front view for the sight of men. He left the backs uncarved.

It is not thus God works. Down in the depths of the ocean where no light can penetrate, objects of marvellous beauty have been found. Love alone is able to toil in the creation of beauty apart from the praise of man. And it is only love which can feel the sharpest pain. Love led Jesus to the Cross. What hinders some of us from real sacrifice is the weakness of our love.

But love that can suffer is able also to overcome. The Presence of God means finally power to overcome, victory over the hostility of men and things, triumph over evil of every kind. Out of the very agony of defeat springs the power of triumph. "My God, my God, why hast thou forsaken me?" "Into thy hands I commend my spirit." To say that Jesus is the Man of Sorrows expresses only half the truth, for the abounding life which is His gift to men can only come from One who is, above all things, the Man of Joy.

Our Retreat as I have already said, is for a practical purpose. We wish to meet with God. It is part of our endeavor during these

few days to learn how others have succeeded in this fascinating quest. Let us sit for a little at the feet of two saints, both far advanced in the knowledge of God.

You may have read a book published a few years ago by Streater and Appasamy, "The Sadhu, A Study in Mysticism and Practical Religion."\* The first noticeable characteristic of the Sadhu was peace. "To have spent an hour with Sundar Singh" say the authors, "is to have received an unforgettable impression of calm and joy." "The Peace of God" shines in his face and seems by his mere presence to be diffused around. To him Heaven has already begun on earth; and he would have it so for others also. It was, he believes, of this experience that St. Paul spoke (Eph. 2.6), 'He made us to sit with him in heavenly places, in Christ Jesus.' The existence of this Peace, this 'Heaven on Earth' and the possibility of attaining it are to the Sadhu of the essence of the Christian Message. This Peace took hold of him from the moment of his conversion. Evelyn Underhill is quoted as expressing the Sadhu's attitude in the sentence: 'Heaven is a Temper most simply understood as awareness of the indwelling Christ.'

The Sadhu's great source of illumination, solace and physical refreshment, is the recurrent state of ecstasy in which he feels himself caught up to what he believes to be the place alluded to by St. Paul as 'the third Heaven.' "I never try to go into ecstasy," he explains; "nor do I advise other people to try. It is a gift to be accepted, but it should not be sought: if given, it is a pearl of great price. During the fourteen years of my life as a sadhu there have been many times when, suffering from hunger, thirst or persecution, I might have been tempted to give it up but for the gift of these times of ecstasy, but these I would not give up for the whole world."

Lest we should look askance at such abnormal phenomena in the Christian life, it is well to hear the judgment of Canon Streeter and his Indian collaborator: "A man like Sadhu has led a life of thought and prayer and of willing suffering for Christ's sake, which has remoulded him to the very depths of heart and soul; in him subconscious and conscious alike have become completely consecrated to the Master; in him the tiger and the ape are all but subjugated; yet more important, even in ecstatic trance mind and soul are still directed wholly upon Christ, so that with him the mechanism of thought and of expression is Christ-controlled in ecstasy as it is in normal life."

"In praying do you generally use words?" he was asked. "No, the language of prayer is a language without words. When God speaks to the soul we have an immediate apprehension of His meaning, some-

\*I have been told that this great Indian Christian, the subject of the story has been martyred in Tibet, which was his special field of voluntary service.



what like what occasionally happens in conversation when you know what the other man is going to say before he says it. So when we have a quiet time God speaks to the soul. His thoughts are just put directly into our minds without words, and very often they are thoughts which are not expressible in words, yet in one minute we may learn in this way what we could not learn otherwise in thirty years."

The other expert in the spiritual life, of whom I would remind you is, our friend of student days, the barefooted Carmelite Lay-Brother, cook to the society at Paris in 1666. Brother Lawrence "in his business in the kitchen (to which he had naturally a great aversion), having accustomed himself to do everything there for the love of God, and with prayer, upon all occasions, for His grace to do his work well, had found everything easy during fifteen years that he had been employed there." "In the beginning of his novitiate he spent the hours appointed for private prayer in thinking of God, so as to convince his mind of, and to impress deeply upon his heart, the Divine existence, rather by devout sentiments, and submission, to the lights of faith, than by studied reasonings and elaborate meditations." "His prayer was nothing else but a sense of the presence of God, his soul being at that time insensible to everything but Divine love." His devotional practice is summed up in the following words: "I make it my business only to persevere in (God's) holy presence, wherein I keep myself by a simple attention and a general fond regard to God, which I may call an actual presence of God; or, to speak better, an habitual silent and secret conversation of the soul with God, which often causes in me joys and raptures inwardly and sometimes also outwardly, so great that I am forced to use means to moderate them, and prevent their appearance to others."

One of the secrets of his extraordinary happiness lay in his method of dealing with his sins. "When he had failed in his duty he only confessed his fault, saying to God, "I shall never do otherwise, if You leave me to myself, 'Tis You must hinder my falling and mend what is amiss." . . . After this he gave himself no further uneasiness about it.

Here we touch on a final certitude of the Father's reality, in intimate contact with our secret thoughts. It is the sense of full and free forgiveness on confession of our sins, based as everything else is in the spiritual life on faith in God as revealed by Jesus Christ. Whether through a terrifying cataclysm of Nature or through the winning power of goodness and truth, or through the constraining love of Christ, in the end, before we are convinced of the Presence of God, there must be heard a sound, a voice of gentle stillness, whispering peace to our troubled souls. It is a perpetually recurrent inward movement, painful it may be or joyous, which we call the witness of



the Spirit, assuring us that we are children of God, or at the least assuring us that God, the real God, is near and is our Friend.

Perhaps some of us may feel that an account of the discipline by which the noble few have set the Lord always before them offers more discouragement than illumination. "Such knowledge," we say, "is too wonderful for me; It is high, I cannot attain unto it." Let me therefore close this attempt to answer the question, "How may we know the Presence of God?" by leaving with you two familiar and encouraging thoughts: (1) Jesus was perfectly natural in His spiritual life. "Behold the fowls of the air," "Consider the lilies of the field." (2) There is no possibility of escaping the pursuit of the "Hound of Heaven."

"Whither shall I go from thy spirit?

Or whither shall I flee from thy presence?

"I will arise and go to my Father, and will say unto Him, Father, I have sinned."

"I will arise—and—go—to—my—Father."

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## Mediaeval Travellers to Tartary and Cathay

### I. John of Plano Carpini

C. WILFRID ALLAN

**R**EFERENCE is often made to famous mediaeval European travellers and missionaries who found their way into Central Asia and even into China, but the details of their journeys and facts about themselves are recorded in books not easily accessible to the general reader. Perhaps those interested in these details will appreciate a little fuller information.

The first name that occurs to us is that of John of Plano Carpini, an able Franciscan friar who after penetrating into Tartary brought to Europe the first reliable information as to the customs and character of the Mongols who devastated Eastern Europe in the thirteenth century. John was a native of Umbria in Italy and lived not far from Assisi. He was a companion and disciple of St. Francis, was held in high estimation by the Minorite Order and took a very active part in the propagation of its teaching, founding several establishments in Northern Europe. He happened to be living in Cologne when the fatal battle of Liegnitz laid all Europe at the mercy of the Tartar hordes which had poured into Russia and Poland.

For some time princes and church dignitaries had trembled for their safety not knowing how or when the Tartar invasion would be

stayed. In 1245 Innocent IV called together the Council of Lyons and amongst other things made it plain that the Church was threatened with extinction unless all united to drive back the Mongols. At the same time he determined to send an envoy with the object of conciliating the Tartars and of securing information as to their intentions. John of Plano Carpini was the man chosen to represent the Pope. At this time he was already about sixty-five years of age, heavy and fat. Owing to this latter disability he had whilst in Germany constantly ridden a donkey, a method of procedure contrary to Franciscan precedent. Yet this old man cheerfully faced the fatigues and dangers of a journey which would take him right into the heart of Central Asia, in complete ignorance of the character of the wild Tartars he was likely to meet.

John left Lyons accompanied by a brother friar, Stephen of Bohemia, on April 10th, 1245. At this time the tide of Mongol invasion had ceased, but most of Russia was in their hands, and the adjoining countries were almost daily expecting renewed attacks. The two friars travelled in a north-easterly direction, crossing Bohemia where they received kindness at the hands of King Wenceslas, one of John's old acquaintances. Their route brought them to Breslau in Silesia where they were joined by another friar, Benedict of Poland, who was to act as interpreter. The three Minorites had, according to custom, set off without any provision for their journey, expecting to receive alms on the way. At Breslau they learnt that it would be impossible to pass through the Tartar hordes unless they had gifts to satisfy the cupidity of the officials and their underlings, so having received monetary help in Bohemia they used some of the cash to purchase furs and other presents.

Arriving at Cracow in Poland they met with much kindness at the hands of Duke Conrad and his duchess. Here they were introduced to the Russian prince Vassilko, Duke of Vladimir, who took them to his own place and entertained them handsomely. Some weeks were spent under his roof and during that time John, as the Pope's Legate, endeavoured to persuade the Duke and the bishops of the Greek Church to acknowledge the supremacy of Rome, but was not successful in obtaining a direct answer. When John set out again on his journey, the Duke gave him one of his own servants to guide the party to Kiev, at that time the chief city in Russia, though recently sacked by the Mongols. Winter was now come and John himself became very ill, having to be carried across country on a waggon through the snow and exposed to the extreme cold, and at the same time in danger from the Lithuanian bandits who harassed the district.

After considerable hardship the party arrived at Kiev, where they were able to rest awhile. But the real journey was only just beginning. John was given to understand that the horses they had ridden would

be of no use further East as they would not know how to dig up the grass under the snow as the Mongol horses did. It would also be impossible to get hay or straw or fodder en route. Here Mongol animals were procured and, after the officials had been well rewarded by gifts, a guide was obtained to accompany the party, who brought them to the Mongol outposts at Kaniev. Here Stephen of Bohemia broke down and was unable to proceed any further.

John's first contact with the Tartar soldiers was not an agreeable experience as they came wheeling round on their horses and uttering wild cries demanding the reason of their presence. John's answer that he was the Pope's Legate did not impress them very much but a gift of victuals pacified them and they retired. Being allowed to proceed on their journey the friars encountered the chief officer of the outpost guard who questioned them closely as to their business. John entered into detail, representing himself as the messenger of the Ruler of all Christians to the Great Khan with a request for peace and consideration of the Church. This officer having ordered guides and horses commanded that John and his companions be taken to the camp of Correnza the supreme chief of the advance guard of the Mongols. A swift messenger was also despatched to the Chief to advise him of their coming. Arriving at Correnza's camp, gifts were again demanded before the great man could be seen. Eventually John and his interpreter were taken to the chief's tent where they were given minute instructions as to how to approach him, the most important being that they should on no account step upon the threshold. On his knees, John had to rehearse before Correnza the Pope's message, but the chief could do nothing but send him and his men on to Batu the Khan of Kipchak or Southern Russia who had supreme power in that district, and who was at that time encamped on the shores of the Volga. And now began the worst part of the journey for this stout-hearted old friar. It was the beginning of Lent and as his religious scruples bade him fast as much as possible the journey was continued on a minimum allowance of food which was nothing but millet with a little water and salt. For drink they melted snow in a kettle. Three Mongol guides had been assigned to the travellers and these horsemen hurried on the party at full speed changing horses three and four times in a day. Day after day they galloped on, sometimes continuing well into the night until they came to the great encampment on the Volga.

In order to have an audience with Batu, John was told that he and his interpreter would have to pass between two fires before approaching the Khan. This John at first refused to do, fearing to be compromised in heathen ceremonies, but afterwards submitted in order to clear himself from any suspicion of evil motives. The audience took place in the presence of Batu with his numerous wives, relatives and officers, the



friars kneeling all the time and expressing the Pope's wishes for a merciful consideration of Christendom. Two days later John was told that he would have to go on to see the Great Khan himself who ruled his Eastern dominions from the chief Mongol encampment at Karakoram near the Orkhon River. By this time the Legate had already been a year on the way, but the greater part of the journey was yet to be covered.

On Easter Sunday, April 8th, 1246, John left Batu's camp accompanied by two Mongol guides. The old man was really not fit to travel, being weak and ill for want of food, and he could scarcely hold up in the saddle. With his body tightly bandaged to help him endure the extreme fatigue, he and his companion set out to ride across Asia. Whilst in inhabited country they changed their horses four or five times a day, travelling at a swift pace, but later on they were obliged to go more slowly as their way lay through country that had been absolutely devastated by the Mongols. There were no houses or inhabitants, but the road for miles and miles was strewn with the skulls and bones of human beings who had been slaughtered in the Tartar onrush. Crossing the Ural river, they continued along the north of the Caspian Sea, past the Aral Sea and Lake Balkash, then through Zungaria past the Altai Range until they came to Karakoram not far from the modern Urga. This was on July 22nd, the intrepid old friar having ridden something like 3000 miles in 160 days.

Although John had been sent on by Batu to interview the Great Khan, at that time there was really no one invested with the supreme authority. Ogotai Khan had died five years before and no one had been elected in his place. But Kuyuk, his eldest son had been designated and John arrived at Karakoram in time to see the new Khan take his place on the throne. In the record of his travels he has given a description of the great assemblage gathered to elect the Khan and also of the coronation which took place a month later. On their arrival at the Mongol capital the friars were well received and then sent on to the Khan's mother who was a Christian of the Nestorian church. In the meantime a great number of envoys from all parts of Asia had assembled to witness the investiture of the Khan which took place in what was called The Golden Pavilion. This great tent was erected on pillars covered with golden plates, which were joined to the timbers with golden nails. The huge crowd kneeled in obeisance but the sturdy old friar and his companion did not do so for he says, "we were none of his subjects." This omission does not seem to have been resented by the officials. After the coronation John had a public audience with the Khan along with all the other notable envoys and representatives, who each in turn had to bow the knee before His Imperial Majesty. Vast numbers of costly presents were given but the friars had nothing to



offer. John says that outside the tent at a distance there were more than 600 carts laden with gold and silver treasure.

It is very evident from John's narrative that Kuyuk was not inclined to receive the Pope's messenger at a private audience, and the friars were kept waiting at the camp for a considerable time. They were provided with a hut but with very little food, and they suffered greatly from thirst. Provisions were sent to them but the allowance was too meagre and the market was too far away to allow of them making any purchases. Their sufferings were alleviated after a time through the kindness of a Russian goldsmith named Cosmas who was in favour with the Khan. At last Kuyuk's chief Secretary who was a Nestorian Christian came to John demanding a written statement of the Pope's requests, which the friar himself wrote out. After many days the secretary came again asking if the Pope had any one near him who could read Russian, Arabic or Mongol, the intention being to write to the Pope in one or more of these languages. John suggested to the Secretary that the Khan's message should be written in Mongol and then interpreted to him, and he and his companion would translate it into their own language and give it to the Pope. Several more days elapsed and then the Secretary with other officials brought a letter in Mongol and interpreted it to the friars who translated it into Latin. This letter was then re-translated word for word in the hearing of the officials so that all could be sure of the exact meaning. The letter was also written in Arabic. It has been preserved and may be seen in the National Library at Paris.

After these affairs had been satisfactorily concluded the Khan suggested sending his own messengers with John back to the Pope but the Legate was not in favour of the project as he feared the men might prove spies or be slain when they entered Europe. On November 13th the friars had a farewell audience with the Khan who gave John his passports and the letter for the Pope sealed with his own seal. On retiring, the travellers were conducted to the Empress Dowager who gave them furs and other valuable pieces of material; but, says John, "The Tartars stole a yard out of every one of them, and out of that given to the servant they got the better half of it." Having been thus kindly dismissed John turned his face homewards and followed the route already traversed.

They had a trying journey as winter was once more upon them. They often had to lie at night on the snow or on a bare piece of ground which had been cleared of snow by their feet. Still they plodded on and finally reached the camp of Batu on the Volga in May 1247. Three weeks after, they resumed their journey until they came to the River Dnieper where they once more picked up their servant who had been detained by Batu on their way out. Crossing the river they passed

through Correnza's camp and eventually arrived at Kiev on the 9th of June. Here they were received by the citizens of that town with great rejoicing as it was feared they had succumbed long before in the desert. The rest of the way home was almost of the nature of a triumphal procession, the travellers being received with expressions of joyful welcome. Prince Vassilko entertained them again and was able to send with the Legate a definite answer as to their allegiance to the Papal See. John and his companion crossed the Rhine at Cologne and reached Lyons in the autumn, having been away for more than two years. The old man did not long survive these experiences. He was made Archbishop of Antivari in Dalmatia, and died about five years later in 1252.

There were no religious or political results of this mission so far as we know, but John's record of his travels and description of the Mongols proved of great value. His was the first reliable information to be given to Europe. The narrative has little to say about John himself, and contains few words of complaint about what must have been severe suffering and hardship. It was written shortly after John's return to France as Friar Salimbene bears witness, who met him in Paris in 1247. "He wrote a big book about the Tartars and about the marvels that he had seen, and whenever he felt weary of telling about the Tartars he would cause that book of his to be read as I have often heard and seen." This same authority says also of John that "he was a clever and conversable man, well lettered, a great discourser and full of a diversity of experience."

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## One Hundred Years Ago

**R**EV. and Mrs. Elijah Coleman Bridgman, the first Protestant missionaries from America to China.

A note from C. A. Nelson of Canton sends us the following information which he believes will be of interest to many of the readers of the RECORDER, some of whom have never heard of Dr. Bridgman although all have known of Dr. Morrison. The photo on the opposite page and the excerpts below were sent to him by the American Board.

A memorial to Dr. and Mrs. Bridgman is now being planned by the native Christians of the South China Mission under the leadership of Rev. Yung Ting-shang. Dr. Bridgman was co-translator of the Bridgman-Culbertson Edition of the Bible.

The accompanying excerpts from the MISSIONARY HERALDS of 1829 and 1830 draw attention to Rev. Elijah C. Bridgman, D.D., the first missionary of the American Board to China.



TOO WEAK TO ENTER (A SHENSI REFUGE).



HONAN, WU AN HSIEN.

Famine Refugees moving from place to place in search of relief.



REV. AND MRS. ELIJAH COLEMAN BRIDGMAN.

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## MISSION TO CHINA.

THE Prudential Committee have recently appointed the Rev. Elijah C. Bridgman, a missionary to labor among those who speak the Chinese language, either in China or the adjacent countries or islands. He will direct his labors to the acquisition of the Chinese language, the distribution of the Scriptures and other books or tracts, which convey a knowledge of the Gospel, to conversation with individuals, and to public preaching of the Gospel as soon as circumstances permit.

The American Seamen's Friend Society have

Missionary Society, and the other three become agents for benevolent institutions.

On Tuesday, Oct. 6th, Mr. Elijah C. Bridgman, from the Andover Theological Seminary, was ordained at Belchertown, Mass., as a missionary to the heathen, under the direction of the Board. The sermon on the occasion was preached by the Rev. Dr. Humphrey, President of Amherst College.

## ANNIVERSARIES OF AUXILIARIES.

FROM THE MISSIONARY HERALD—NOVEMBER, 1829

## China.

EXTRACTS FROM THE JOURNAL OF MR. BRIDGMAN.

Mr. Bridgman spends most of his time at Canton, though he occasionally visits Macao. He is occupied principally in acquiring a knowledge of the Chinese language. But since the departure of Mr. Abel, as mentioned at p. 229, of the last number, a large part of the labor of preaching on the Sabbath to foreign residents and seamen will be devolved on him.

Macao, Aug. 2, 1830. Yesterday afforded us an opportunity, the first since we left America, of celebrating the sacrament of the Lord's supper. Had a stranger been here, he would have thought, at first sight, that he had reached a favored spot; for, from whatever direction he might have come, he must have travelled some thousands of miles, without having met with a scene like this. In the midst of idol temples, and of idols without number, he hears the sound of the church-going bell, and sees among two or three hundred houses, in the European style, twelve or

FROM THE MISSIONARY HERALD—AUGUST, 1831

Dr. Bridgman was appointed Missionary, April 28, 1829, and designated to China on October 2 of that year. He arrived at Canton, February 19, 1830, heartily welcomed by Dr. Robert Morrison of the London Missionary Society, who gave the call to the Board in the first place for missionaries to China. He immediately commenced the study of that most difficult of languages. He operated as far as circumstances allowed through the press and the distribution of books, though obstacles presented themselves on all sides.

In March, 1839, commenced the difficulties which led to the Opium War: the hospital was closed and missionary operations in Canton ceased. Our first missionary went to Macao for awhile until in 1841 he returned to Canton. Here he prepared his Chinese Christomathy of 730 pages.

In June, 1845, he married Eliza Jane Gillett of the American Episcopal Mission. She died in Shanghai, November 10, 1871.

His first Chinese convert was baptized and admitted to the church in May, 1847, just before he moved to Shanghai, where he remained for most of his subsequent life, engaged with other missionaries, English and American, in revision of the Chinese Scriptures. He died at Shanghai, November 2, 1861, after thirty-two years of service.

According to the MISSIONARY HERALD of March, 1862, Dr. Bridgman was "a man of most amiable disposition and the friend of all,—of the greatest simplicity of purpose and purity of mind. Interest-

ing himself in whatever good in any way conduced to the welfare of China, he was always ready to perform his part in every enterprise that aimed at that object.... His great work has been the translation of the Scriptures."

## Our Book Table

THE SOCIAL SOURCES OF DENOMINATIONALISM. By H. RICHARD NEIBUHRS, *Henry Holt & Co., New York. G\$2.50.*

The scope and purposes of this book are hardly indicated by its title. A fuller description of the subject would be 'the effect of social environment on the history of the Church, and particularly on the divisions into denominations or sects. The standpoint of the author is manifestly that of an earnest advocate of Church unity, and he regards the condemnation of divisiveness in the New Testament as one of its most characteristic and appealing elements. The ideal towards which he looks is certainly not uniformity, but organic unity with full recognition of diversity.

The assumption that the divisions in the Church are to be attributed to differences of rational conviction in matters of doctrine or in the conception of the Church as an institution, is shown to be but a very partial explanation, and loses sight of the social conditions which have been a dominant influence in determining the divergences of forms. The orthodox interpretation of denominationalism looks upon the official creeds of the Churches as containing the explanation of the sources and character of the prevailing differences, but the author shows that cultural and political conditions so affect religious ideas and organizations that these are interwoven with the formation of theology itself.

"One will fail completely to understand Roman Catholicism if one blinds one's eyes to the influence of the Latin spirit and of the institutions of the Caesars upon its conception of Christianity and its formulation of doctrine. The spirit and the doctrines of Lutheranism derive not only from the New Testament but also from Luther's German temperament and from the political conditions of the Church in Germany. Calvinism was no less influenced in its temper and theology by national character and by the interests of the economic class to which it especially appealed. Back of the divergences of doctrine one must look for the conditions which make now the one, now the other interpretation appear more reasonable or, at least, more desirable."

This volume is a vivid sketch of the development of the Christian Church through the ages as its life has been interwoven with social circumstances, and we commend it warmly as a book for missionary study. It will equip the mind with an appreciation of the effect which differences of racial inheritance have upon the development of the Church in the mission field, and of the principles which must be recognised by those who desire and work for Church union and a united Christendom.

G. W. S.

CHINA TO CHELSEA. By CAPT. D. MCCALLUM, M.C. *Ernest Benn Ltd., Bowdrie House, Fleet Street, London, E.C.4. 21/ net. 284 pp.*

This book is fascinating reading for all who are interested in travel conditions and travel adventure in Asia. It is a narrative of one of the most remarkable motor-car journeys ever accomplished. From the end of November 1926 until June 1927 Capt. McCallum was Commandant in Peking of the British Legation Guard. In planning for his journey he had the support of the British Minister, Sir Miles Lampson and also of the British War Office, which takes pride in the spirit of initiative and adventure exhibited in officers of the British Army. Capt. McCallum drove out of the British Legation Compound in Peking on June 12, 1927 and drew up at the door of his house in Chelsea on May 29, 1928, after covering 15,200 miles of road. The route originally planned was to start from Peking northwest along the line of the railway beyond the Great Wall to Kalgan north-west across inner and outer Mongolia to Urga. Then west to Kobdo, south to Urumtsi, the capital of Sinkiang; south again by the Chinese Imperial Trade route to Kashgar, thence through Chinese Turkestan, the Persian frontier, later across the Syrian desert to Damascus and the Mediterranean Sea. He was however, prevented from taking this route because of Bolshevik influences in Inner and Outer Mongolia and ultimately had to take his Buick to Indo-China by boat, thence through Indo-China down the coast by Annam, Cambodia, Siam, Malaya to India, along the grand trunk road to Persia, Iraq and Syria and across Europe from Constantinople. The difficulties were shared by Mrs. McCallum concerning whom he makes this remarkable testimony: "In the forests of Cambodia as in the wilds of Baluchistan and the deserts of the middle west our bodily comforts were as thoughtfully catered for as in the most luxurious hotels in Western Europe. On this as on our previous journeys she has shared to the utmost all the difficulties, discomforts and hardships of the way and may well claim to be the first woman to have accomplished this motor journey from China to Chelsea." This fascinating story is illustrated by a large number of Capt. McCallum's own photographs which are well reproduced. There are also four maps by W. L. Browne. Detailed and fascinating accounts are given of the people, the countries, and the governments of the countries through which they passed. This book is well worth the perusal of all those who love geography both for its human and technical interest.

R. F. F.

A MODERN SYSTEM FOR THE ROMANIZATION OF CHINESE. By CHARLES S. GARDNER. (148 Highland Ave., Newtonville Mass., U.S.A.).

In 1859 Sir Thomas Wade published a handsome volume called *Hsin Ching Lu, In Search Of A Ford*, the quest for a system of romanization. Many have made the same quest since then, but we are not much more forward than we were. Wade made a scientific search. It has generally been adopted. After all, as Gardner says, the romanization is but a system of symbols. Learn it and it will serve you provided you keep to it. But the author is not so much concerned about the student of Chinese as about the 200,000,000 of English speaking people. We may leave them out of account. It isn't likely that many of them will want to read romanized Chinese. A few only may want to know how to pronounce names of persons and places. In that respect the use of b-, d-,

might be brought into services with p-, t- and so on. But it doesn't follow you would get the correct thing. Does it matter very much? Li (Hung-chang) was always called Lai or Li in England. What they do in the U.S. I don't know.

In my opinion it would not be advisable to harness j- into the service suggested. As Wade points out, the sound which j- stands for is not r-, say in jen, a man. It is a distinct sound of its own; j-, modified is the nearest to it. Hs- also is useful as in hsi. Si- does not answer the purpose if you want to get as near being exact as it is possible to be. H- or something corresponding to it should be preserved before i and ü,—of course it does not come immediately before these letters, but in such words as hsüeh, hsün, etc. There are adequate reasons. Nor can j- be used for ch-, etc. Again these are conventional symbols. There is no truly phonetic language, except perhaps Welsh. Get as near as you can and stay there in your conventions.

There is no reason to change *chiang* into *jiang*; it is getting further away. And Shaan (Hsi-) makes a two syllable of a monosyllabic word. I question whether it is possible to reconcile the French system and Wade's. For one thing the letters in the two languages have not the same value.

Then there are different sounds in China itself. Wylie's romanization is puzzling to a man brought up on Wade. But his sounds are very true for the Wuhan dialect and the English sounds.

E. M.

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THE RENAISSANCE OF JESUS. By GEORGE TOLOVER TOLSON. *The Abingdon Press.* pp. 269. G\$2.00.

Professor Tolson describes at some length the shackles which the Christian Church has worn during the centuries. He maintains that the Reformation was more traditional than its leaders and adherents were aware, and that it followed Paul rather than Jesus. To the emphasis of the Wesleys upon experience instead of upon dogma he attributes the modern appreciation of the personality of Jesus, and shows how this has in turn prepared the way for the "New Reformation" in the midst of which we find ourselves. He claims that the gulf between intelligence and faith has now been filled in and that an alliance is possible for science and theology without any compromise on either side. The ample materials of this volume are all familiar, but they have been put together extremely well, while the reference to America's "destined place of moral leadership of the world" is among many indications of the constituency to which the author expects principally to appeal.

E. F. B-S.

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WHAT IF HE CAME. By the Very Rev. GARFIELD H. WILLIAMS. *Dean of Llandaff, Wales. Hodder & Stoughton, London. Crown 8vo. Cloth. pp. 291. 3/6 net.*

This is a most unusual and extraordinarily interesting book. It is an imaginative reconstruction in terms of to-day of the words and scenes described in St. Mark's Gospel. These are cast in the form of a dream and given as the reminiscences of one Simon Rockwell. The period becomes the post war twentieth century; Galilee becomes Wales; Judea, England; Jerusalem, London; Bethany, South London; the place of judgement, a Church Congress in Albert Hall; Pilate, the Chairman. Nothing that is in Mark's Gospel is omitted, and everything is told as if it were happening



now. Here are two examples of the way in which metaphors are modernised: The cursing of the barren fig tree becomes, "This place will go bankrupt. A decorated shop window is not enough to keep a business going." The camel and the needle's eye become "driving a car through a turnstile." And so on. The book is more suggestive than a commentary and will lead the reader seriously to examine himself and his age.

E. F. B-S.

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WHO IS THIS JESUS? By W. KIRKLAND. Hodder & Stoughton, London. Cloth—Crown 8vo. pp. 106. 3/6 net.

The authoress claims that Jesus Christ is our Contemporary, that no one in the world to-day is so alive as He. And this is witnessed, not only by the renewed interest in His personality, displayed at times by unlikely people, but also by the opposition shown to Him, since no one is afraid of a dead man. In order, however, to enter into fellowship with Him and share His life, it is necessary to adopt the scientific *method*, which she regards as a greater gift to mankind even than scientific *results*. Jesus Himself was an Exponent of that method in that He followed the three stages of Hypothesis, Experiment and Proof. The writer regards Christianity not as a subject for contemplation, but for action; the Gospel not as something to be discussed, but to be lived. She has drunk deeply of the modern spirit and has sat at the feet of Canon Streeter and Dr. Glover to good purpose.

E. F. B-S.

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"SENG CHANG SEES RED, AND OTHER STORIES." By Mrs. W. LECHMERE CLIFT. Marshall, Morgan & Scott, Ltd., 12 Paternoster Building E. C. 4, London. 5/-.

Intensely interesting, fragrant with the spiritual sense underlying everyday things, and realistic in its portrayal of missionary life in the Orient, this volume of short stories by Mrs. Clift holds one's interest until the last word is read.

Some of the stories centre around the 1927 upheaval in China and give a true glimpse into the heart of the missionary, often so distortedly pictured in Communist propaganda, and often so misunderstood by certain classes of his own country-men who are ignorant of that inward call which impels an earnest missionary to follow his Lord to the ends of the earth.

The book, in an attractive way, gives new emphasis to the need of true, heart religion for those groping for some peace and satisfaction in a land rent and torn by civil strife. The very humanness of the stories, coupled with the refreshing one feels from the simple faith running as a clear stream through the whole, should make the book a delight to anyone who reads it, and especially to the China missionary.

Z. R. MUSSEN.

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KEYBOARD MUSIC AND CHAPEL HYMNAL, A BEGINNER'S TEXT-BOOK IN VOCAL MUSIC, ORGAN AND CORNET, AND A HYMNBOOK. R. P. MONTGOMERY. Translation of instructions by T. Y. FONG, Christian Literature Soc. Mex. \$1.50.

This book's purpose, in the author's words, is "to transform much aimless pounding on the keyboard into genuine musical training, vocal and instrumental." It is bilingual throughout, and the Chinese translations are clear and concise. The fundamental principles of singing are given; then

an explanation of staff and number notation, and scale exercises through the common keys. The rhythm drills are useful for class use. Directions for playing the organ and cornet follow, these two instruments being most frequently used in leading congregational singing.

The hymnbook part of the book contains many common hymns in staff notation, with fingering for organ or piano; also a collection of seventy hymns in number notation which are mostly new translations. Among these are the following: "This is My Father's World," "In Christ There is No East or West," "Make Me a Captive, Lord." These hymns make the book doubly valuable. The music would perhaps be better in staff than in number notation.

As a whole, the book will be especially useful for rural workers where a "baby organ" is the only instrument available for leading church singing, and the organist may have to be self-taught. A person who would give sufficient time to it could probably learn to play hymns by means of this book alone. On the other hand, the class method of music teaching which is used, has great possibilities for China. The author has given "genuine musical training" of a thoroughly practical order.

M. H. L.

"FELLOWSHIP AND CLASS STRUGGLE." By A. J. MUSTE. Being an address, in pamphlet form, given at the Annual Conference of the Fellowship of Reconciliation, September, 1929. Published by The Fellowship of Reconciliation, 383 Bible House, New York City.

Speaking from the standpoint of the labor class, Mr. Muste has given us a statement which is sane and thorough-going, concerning an ideal social order based on love and fellowship and the practical task that falls on every individual in bringing it about. It will profit those to read it who are dissatisfied with the present order, and perplexed as to what they can do about it.

Y. T. Wu.

## Correspondence

### Beginnings of A Five Year Movement.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—Your request for a letter telling you news of our efforts in the Five Year Movement has been lying on my table for some time. Unhappily I have got to the end of the Easter holiday without having answered it! I have spent a good deal of my time this week writing up propaganda for our English Methodist Church papers. We have come to

the conclusion that interest in China Missions needs a good deal more stirring, and we are going to do it. The universal impression seems to be that we are hanging on by the skin of our teeth, when actually we are getting our teeth well into the Old Enemy! The Wesleyan Methodist Churches in the south never enjoyed such real (i.e. spiritual) prosperity.

Our Synod in January, 1930, has on its minutes the two following items:—"It was unanimously decided by a solemn standing vote that the Methodist Church in South China shall take part in the

Five Year Movement. . . . . A District Home Mission Committee was appointed, to co-ordinate, strengthen, and increase the evangelistic work of the District, and to assist in organizing special evangelistic campaigns."

This Committee is to despatch a "team" of evangelists to any circuit that requests one, providing they are sure of adequate local preparation already having been made. At that Retreat we followed a programme of which I still have the preliminary sketch. I think that by the final 4th session we most of us felt we had got where God intended us to be—realising that the Christianity we see around us and in our own lives is NOT the world-conquering stuff of Apostolic times, nor of Wesley's England; the reason is not that the power station is broken down, but that the tiny wires (so easily overlooked) that connect the little electric bulb with the mighty main have not been attended to,—prayer, and the Bible-reading that gives point and reality to prayer, attendance at the means of grace, and service of the church. We got down to practical decisions about these very elementary things.

Already there has been one Circuit campaign. That was in Shiu-chow. Here (forgive the denominational pride!) the genius of Methodism shows itself: some of our best men for this job, most red-hot evangelists and people whose words get home, are lay-preachers,—businessmen who give scanty holidays. Of this team one was a minister, one a catechist, and one a business man from Hongkong. They had two days of Retreat for those who were to work with them in the campaign first. Then two days of effort directed towards reviving church-members. Finally two days of evangelistic meetings for outsiders. Of the last, I hear

that 200 enquirers signed decision cards in the two days—and this in one of the circuits which has suffered most from military disturbance and anti-Christian activities in recent years. Meetings were packed; sometimes doors had to be closed an hour before the time to start; hundreds couldn't get in. It is too soon to have anything to report of follow-up work.

In a few weeks' time comes the second campaign, this time to two Circuits in the Sz Yap. (They are all Circuit efforts, not individual churches,—again the genius of Methodism!) The team is arranged beforehand. Again one of the most effective members is likely to be a layman, a Sz Yap man originally now in business in Hongkong. Think what will happen when this humble man of great influence is let loose on his native heath! Well, you will gather from these scraps that we've already got something to show and are likely to have more soon.

Kindest regards,

Yours sincerely,

JOHN FOSTER.

Canton.

#### A Visit to a Chinese Musician.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—This afternoon, a friend and I went to call on a Chinese musician, Mr. Cheng. He has a rare collection of ancient Chinese musical instruments which we wanted to see. From the minute we entered the sunny living room, we were fascinated by the treasures we examined, one by one.

First was the Ku Ch'in, ancient table lute. This has a sounding board of wood (about four feet long) and seven strings stretched

on it. Mr. Cheng showed us later the books of lute music which explain exactly how to stroke or pluck the silken strings. It is played with the fingers of the two hands without a plectrum, and the motions are most complicated. The Emperor used to play it, and wrote books of music, some of which we saw. Above the characters were pictures of the hand making the motions called for, and below the hand, a bird swooping down as the hand swoops on a string, or a fish swimming, the curl of its tail illustrating the motion of the hand. Needless to say, it is most difficult to play and takes years of practice. The tone is a little like a harp, though not so loud. This is the classical instrument of China, and used to be played by all the scholars. It was out of vogue for many years, but recently Chinese scholars have been reviving it and collecting ancient instruments. We saw eight or ten hanging on the wall, dating from the Ming, Tang and Sung dynasties. One Ku Ch'in rested on a large carved hollow stone which dated from the Han dynasty. Mr. Cheng said this stone had been used as a base for a coffin in a grave. Such antiquity,—almost 2000 years old!

Then there was the long-necked three-stringed Hsien Tze, or banjo-like instrument; the P'i Pa, much like a guitar; a Ti Tze (flute) with a dragon-head at one end, showing it was used in the emperor's court. There was a Sheng, that instrument which makes one think of a tiny pipe organ,—and in fact, it is the forerunner of the western pipe organ. It has a mouth piece in a gourd in which are set upright 17 bamboo pipes. One blows in and out of the mouthpiece, and stops the holes in the pipes with the fingers. It plays in fifths and octaves and is almost the only in-

strument in China which plays in harmony. This Sheng had a dragon and a phoenix drawn on it in gold, showing that it was made for use at an imperial building (the dragon the emperor's emblem, and the phoenix the empress's).

There were various ranks in Chinese instruments, just as in society. At the top were the Ku Ch'in and Sheng. At the bottom of the ladder were those used by beggars. A rare thing we saw was a drum made from a hollow section of a bamboo trunk, a piece of skin stretched over one end. With this were two flat pieces of bamboo which the beggar clapped together while he beat on the drum head with his fingers. Mr. Cheng told us that if you threw the beggar a copper, he would pick it up between the bamboo strips and throw it in to the hollow drum. Another noise maker a beggar used was two large pieces of ox-bone with bells attached along the upper side, which could be clapped together and shaken. No one is allowed to carry these on the street now,—they used to make too good a weapon to beat an enemy with. Then there was a wooden box-like drum which could also serve for a pillow (Chinese pillows are hard); a walking stick whose top unscrewed and it became a flute; also a Sê, a very long instrument with 25 strings; and a Chinese harp with a sound-box below. This kind of instrument came over from Egypt or Assyria to China perhaps 3000 years ago.

Perhaps the most rare of all was the Danballah, a very long instrument with a deep tone, something like a cello. It had four strings and was played with a bow. The sound box was a large gourd about 14 inches wide to which was fastened the wooden neck. It is unknown now and nobody can play it,—it is similar to the Persian



rehab. Mr. Cheng gave us a photograph of this instrument, a conch shell (which gives a weird harsh sound when blown) and a drum shaped like a water jar and made of bamboo and skin,—his three most rare and ancient instruments.

We had only time to have him play us a piece on the Ku Ch'in entitled "The Wild Goose." The grace of his long fingers as they pressed and plucked the strings seemed to me the essence of ancient Chinese culture. We had caught just a few glimpses of this culture through the kindness of this artistic Chinese gentleman, but these glimpses revealed wide vistas beyond. Our western culture with its two or three hundred years seemed modern and untried. The ghosts of Ming dynasty emperors who had written the music books we had seen, hung about the room. As we bade goodbye to Mr. Cheng at the gate of the courtyard, we felt that he was a fitting guardian for such treasures as these.

MARYETTE H. LUM.

Peiping, April 6, 1930.

### Women's Degrees

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—For the honour of West China, and for the sake of accuracy, I should like to be allowed to comment on a statement in your January issue, page 67. The statement is:—"It is interesting to note that this is the first time a Christian University in China has conferred a degree upon a woman."

If honorary degrees are what are referred to, the statement may be right. But as it stands, it claims a little too much for St. John's. For in the summer of 1929, degrees were conferred by

West China Union University on several women. I have had the pleasure of meeting the very first woman to receive the diploma at Chengtu.

I am,

Yours faithfully,

LEONARD WIGHAM.

Tungchwan, Szechwan, 28 April, 1930.

### Mongol Nestorian Crosses

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—With regard to the bronze crosses mentioned in the February number of the CHINESE RECORDER, and again in my letter published in the April number, it may be of interest to your readers to know what we have found out about them up to the present.

After reading the article I wrote to a Chinese friend in Peking to try and get me some of these crosses, and he has sent me eighteen, purchased in and about Peking.

Some of these are almost exactly like the illustrations given in the RECORDER, but some show interesting variations. Among them were five crosses in the shape of a flying eagle. The handles at the back of some had worn down through constant use, and two of these had two holes each, bored through the bronze, by which a carrying thong was probably threaded, in lieu of the lost handle. None of them had been set with malachite or other stone, but the deep relief was a feature, obviously for stamping purposes.

The character of the bronze and the patina show the articles to be of various periods, and experts place some of them as early as the Tang Dynasty, though the majority are of the Yuan Dynasty.

My Peking informant says they are typical of Mongolia and North-western regions, (none are found in Honan), and that they were carried as amulets and charms, and used as seals for documents and agreements.

I am afraid there is nothing to warrant assigning them a Nestorian or other Christian connection.

The symbolism is definitely animistic, with a strong connotation of the male and female elements in nature.

I am,

Yours truly,

WILLIAM C. WHITE.

*Bishop.*

Kaifeng, Honan, April 21st, 1930.

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## The Present Situation

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### MISSION WORK OF AMERICAN SOUTHERN BAPTIST MISSION REPRESENTATIVE IN NORTH MANCHURIA

Dating back to last spring, one may regard the past twelve months as one of the most momentous years in the history of North Manchuria. Business suffered greatly and there was much loss in life and property. There is still some foreboding as to the immediate future, for troubles between Russia and China are not yet settled. With the coming of spring, however, business is improving. Mission work also suffered difficulties, but progress was made. Times of distress bring their special opportunities of service and helpfulness.

*Physical Features of North Manchuria.* The two provinces of Heilungkiang and Kirin Provinces, in which we are working, constitute a territory as large as the state of Texas, almost equal in area to that of the British Isles and Germany combined. These two provinces are separated from Siberia by the Aigun, Amur and Ussuri Rivers, this side of which are the Great Khingan, the Little Khingan and other mountain ranges. Within these ranges is a vast plain resembling the Middle West of the United States. This plain, through which flows the Sungari and Nonni Rivers, is unusually fertile, and is becoming one of the great granaries of the world. The winters are long and cold, for the district lies approximately between the latitudes of Toronto, Canada, and the north of Labrador, but the summers, though short, are hot, the days long, and the rainfall abundant.

*Population* There are 13,000,000 Chinese residing in this district. The population is thicker along the Chinese Eastern Railway and the Sungari River. The northern part of the district is comparatively undeveloped. The city of Harbin, which is the center of north Manchuria and where our mission work centers, has a population of 300,000 Chinese, nearly 100,000 Russians, 3,000 Japanese and lesser numbers of various other nationalities. Chinese from Shantung and other provinces south have moved into North Manchuria in great numbers the past few years, due to war, famine and other conditions there which made life almost unbearable. They have been coming at the rate of a million a year—poor, but steady farmers who, with the enterprising merchants and others who

preceded them, are making Manchuria one of the most flourishing parts of China. The standard of living is still low, but already higher than in other parts of the country. The language of Manchuria is Mandarin, the same as all North China, but the Russian language is largely used by both Chinese and Russians in Harbin; also along the railway and the banks of the Amur River.

*Sino-Russian Conflict.* Until the trouble arose last summer with Soviet Russia over the Chinese Eastern Railway, the Three Eastern Provinces which constitute Manchuria were the most peaceful and prosperous of all China. The Soviet Government's breaking of the Mukden agreement regarding Red propaganda moved the Chinese government to throw the Russian Railway officials into prison and take over temporary management of the railway. Soviet Russia then disregarded her pledge to the Kellogg Pact and took the offensive against China. Numerous Chinese towns along the border were raided by soldiers or airplanes, the Chinese navy at the mouth of the Sungari River was practically destroyed. Hundreds of White Russians and, it is claimed, not less than a thousand Chinese civilians living in Manchuria were massacred by Red soldiers and their agents. The cities of Manchuli, Chalainoor, Hailar and Pokutu suffered repeated air raids, many hundreds of Chinese being killed and much property destroyed. The first two named places were then attacked by the Red army and taken after four days hard fighting and great slaughter of Chinese, who refused to surrender until completely beaten by superior forces and heavy airplane bombardments. Chinese soldiers at some of the places raided became demoralized and looted badly, many of them becoming bandits.

*Effect on Mission Work.* The above conditions greatly affected mission work, for the Chinese were driven or frightened from their homes near the Siberian border, along the Sungari River and various towns and cities on the railway line. Work opened up hopefully at all our six outstations in the early spring and by fall many had enrolled as enquirers and a number were saved. But these were scattered when war broke out and continued for months. Quite a number who were being prepared for baptism had to leave before being baptized. Eighty were, however, baptized during the past twelve months. Progress was being made also in self-support, but due to the departure of many Christians, and business depression, we have had to help to some extent struggling groups in rents and incidental expenses. One evangelist had to leave temporarily his station, Mishan on the Siberian border, and the colporter there had to discontinue his work a few months on account of war and banditry; but both are now back at their posts and are having abundant results.

*Proclamation of the Gospel.* There were unusual opportunities for preaching the Word, so evangelism was pushed where possible during these times of war and distress, in spite of danger from air raids, looting, and banditry. Spring and summer tent meetings on the river front were well attended until high water in the fall made these impossible. Numerous special evangelistic meetings during Chinese New Year in the early spring and daily evangelistic meetings at the evangelistic center in the heart of the city resulted in thousands hearing the gospel. There was also a large number of attendants on the Hospital Clinic, and opportunities to preach to Chinese refugees.

There has been throughout the year a beautiful spirit of love and fellowship among Christians of all denominations and nationalities through-



out Harbin and North Manchuria. It was a time of common sorrow and distress. We have been made to rejoice to see also progress as well among other denominations of several nationalities, for they too have been instrumental in leading many to salvation through Christ our Lord. The Russian Baptist Church, for instance, has grown greatly in grace, numbers and self support, so also have the Russian Methodists made progress, the local Korean church, and others. During the time of distress and uncertainty your missionaries were approached by many for counsel and spiritual help. This, we trust, was not in vain.

*Many Scriptures Sold.* There was a marked increase in the sale of Bibles, New Testaments and Bible portions the past year. The seven colporters associated with us worked far and wide throughout this region, travelling more than four thousand English miles, some making long trips into regions where there were numerous bandits and other dangers. They sold 115,000 copies of Bible portions, an increase of 70,000 over last year. Most of these scriptures have gone into out-of-the-way places where there is no means of hearing the Word. The Harbin Christian Book Agency, established two years ago, is proving a greater blessing. It makes convenient the purchase of Bible and other Christian literature by Christians and others who come to Harbin from all parts of this north country, and gives prices of these in the currency of this region. The number of New Testaments sold by this Agency the past year was 227 and complete Bibles 348, twice as many New Testaments and three times as many Bibles as last year, regardless of business depression. The British and Foreign Bible Society and the China Baptist Publication Society have stood behind us loyally in this venture. A Mr. Hsu, who bought a Bible the past year and later became a Christian, donated a suitable building for a church. The little band of believers at Wuchihihe contributed money to put it in shape. It has now been dedicated.

*Refuge Relief.* When the needs of Russian White refugees fleeing from the scene of the Three Rivers massacre in north Manchuria became known in the United States the American Red Cross cabled out two thousand dollars for relief. Later three thousand more was sent. In the meantime a committee of three was chosen by Mr. George Hanson, United States consul for Harbin, to superintend the distribution of this money. He asked that we first go to Hailar and other places up the western line of the railway to investigate. We found several hundred Russian and nearly eight hundred Chinese refugees who had already arrived at Hailar. They were in great need. Immediate relief was given for food, clothing and medical attention. With famine funds which could not be used in west China on account of war there, contributed through our Foreign Mission Board, immediate aid was rendered to Chinese refugees.

After hearing a report of conditions, leaders of the Chinese churches of Harbin raised nearly a train car load of clothing and food supplies and several hundred dollars. A committee was chosen to accompany this to Hailar, but bombing of that city by Soviet airplanes made it impossible for us to go. A car load of food and clothing provided by the White Russians was burned en route, but another was immediately donated. A car load of flour also failed to reach its destination. Such supplies as remained were, however, used later for the refugees as they fled toward Harbin.



Three separate relief expeditions went westward to carry relief to Chinese, Russian and Korean refugees. For these the Chinese Eastern Railway furnished free of charge special passenger cars. Quantities of bread, flour and clothing, together with money furnished by the American Red Cross for immediate use, were taken along; also medical supplies and a physician on each trip. Our special car was filled with sick and wounded while at Pokutu during a severe air raid there. Local committees were organized at all places where refugees gathered. The writer headed up these expeditions as representative of the American Relief Committee. We had some interesting and exciting experiences on these trips. One greatly enjoyed the Christian fellowship of the Russian and Chinese members of relief organizations who were associated with us, and who were willing to share with us any dangers or hardships. A capable young Russian physician who had to flee from Russia on account of religious persecution, who did faithful work on our special relief cars, has just completed admirable work among the refugees in the camps and is now employed to assist as a doctor in our Mission Hospital here.

*The Five-Year Forward Movement.* The special movement for Christian advancement along all lines throughout the country has taken hold of the Chinese Christians of this part of Manchuria. It greatly rejoices one to see them taking the initiative in putting on special evangelistic campaigns, arranging for teaching of the Christians in large Bible classes, organizing work among students, fostering family worship, helping the women in their Christian work, and seeking to teach every Christian to be able to read his or her Bible. A general committee made up of representatives of the various Chinese churches keeps this before the people, but each individual church seeks to carry the work forward in its own way.

*A Hopeful Outlook.* The public generally is greatly interested in the outcome of negotiations between Moscow and China regarding settlement of difficulties now existing between the two countries. "Except two be agreed they can not walk together" is a fact which holds the Chinese to a determination to arrive at some settlement, if possible, by which the railway will, as soon as possible, become in full the property of China. Until there is a satisfactory settlement this part of the country cannot resume the prosperity which it enjoyed before the Sino-Russian conflict. There is, however, a large measure of peace. The outlook for mission work this year is good and the work is going forward apace. We are, therefore, much encouraged, but would ask that God's people pray for the progress of the kingdom in this part of China. As immigrants from Shantung and other provinces south continue to migrate here numerous towns are growing day by day. Our only regret is a lack of funds which makes it impossible to extend the work to needy places where evangelists should be sent. Good evangelists are available, and one finds a few Christians at each of these places who would render all assistance in their power. We are hoping and praying that the time is not far distant when our Foreign Mission Board will be able to meet these needs.

CHAS. A. LEONARD.

Harbin, Manchuria.

### A VETERAN AMERICAN MISSIONARY ON INDIA.

A veteran missionary writes the following to the editor of the Christian Century and since it may be of interest to the missionary body in China it is herewith inserted.

"Concerning the present state of things in India, I trust you will permit me to make some remarks, based on an intimate inside knowledge of that country resulting from a life-long residence and forty years of mission work there. I believe that Mr. Sherwood Eddy and others have adopted a needlessly alarmist attitude. The former writes of the possibility ere long of "the 320 million Indians being pitted against the 163,000 Britishers." Such fears are utterly groundless. If it were possible for the entire population, including the 70 millions who live in the independent native states, to unite so as to be able to govern themselves in a decent way, the British could, and probably would, give over everything into their hands. But what are the facts? The nationalist party is now purely Hindu. The 70 million Moslems will have nothing to do with it. It is in no proper sense "national." It represents possibly some 10 millions of Brahmans and other high caste Hindus of British India alone. The 60 million low caste, who are practically outcasts and pariahs, have no part in it, neither have the majority of the high caste fighting races of north and central India.

Mr. Gandhi will most probably launch his threatened boycott of the Indian government. His influence is very great in religious matters; but in economic, political and even social affairs he has never been able to carry much of the country with him. It will almost certainly be a repetition of the similar boycott of some seven years ago. Every native was then ordered to quit government service, pensioners to give up their hard-earned pensions, and school and college boys to leave the state institutions. The call was India-wide and insistent, but it failed miserably. A few hundreds gave up their jobs, pensions and titles; some thousands of boys and young men left their studies; but the Moslems, low caste Hindus, Jews, Christians, Parsis, etc., refused to cooperate. In a few months the movement fizzled out, and only an aftermath of ruined men and boys remained as its epitaph. I doubt if Gandhi's influence is as great to-day as it was then, and expect that history will repeat itself on a smaller scale.

You, sir, are quite right in doubting whether such a movement can remain bloodless. It will result in bombings, assassinations and widespread riots, which will soon be directed by Hindus and Mohammedans more against each other than at the white man. One of the immense tragedies attending Mr. Gandhi's use of his favorite weapons, the economic strike and the political boycott, has been his complete inability to control the forces he has let lose. Every hartal (strike) has resulted in fierce rioting and bloodshed, yet the great leader seems never to learn his lesson.

C. G. ELSAM.

## Work and Workers

**Missionary Invasion Versus Bandit Invasion.**—Hankow, April 22. Report from foreign missionary in Kiangsi province stated that communists who recently kidnapped several foreign missionaries have paraded their prisoners through villages in the "red" dis-

trict with banners containing inscriptions, (1) missionaries are agents of imperialists and pathfinders of foreign business; (2) missionaries are agents of capitalists who take the people's money; (3) missionaries lead the people astray by spreading religious su-

perstitutions; (4) they are responsible for the "cultural" invasion of China; (5) they always "take" the best land in cities, leaving the worst for the people; (6) communists demanded ransom of \$60,000 for release of missionaries, but native Christians only able to raise \$1,200.

#### **Compliment to the Missionaries.**

—By action of the Convention Committee of the International Convention on Religious Education, Toronto, June 23-29, 1930, all missionaries on furlough are being especially invited as the guests of the Convention. Not another person, even including those responsible for the Convention programme, is enrolled without payment of the fee of five dollars. But missionaries are given complimentary enrolment. Furthermore the good people of Toronto are asking the privilege of entertaining these frontiers-men of the Kingdom in their homes while in Toronto.

#### **Two St. Columban Priests Killed**

**by Bandits in Hupeh.**—Two Irish Roman Catholic priests belonging to the St. Columban mission at Sientaochen, Hupeh, were captured on Friday, April 25 and subsequently shot to death, according to advice received in Shanghai by the mission headquarters last week. They were Fathers P. Laffan and J. Linehan. Four towns along the Hupeh border are said to have been looted by the bandits.

Father Laffan has been in the Hanyang Mission for seven years, coming to China three years after the Mission was founded there. Father Linehan has been there for three years. In Sientaochen there were also at the time of the capture, Bishop Galvin and two Irish sisters who were opening a school there. These three escaped after having been warned that there

would be an attack by the Communists. The two priests who were captured were in the outlying districts and had no warning. The city of Sientaochen was completely looted, according to a letter from Bishop Galvin.

#### **Missionaries and Famine Relief.**

—The Proper Agents for the Distribution of Food to Sufferers, N.C.D.N. Special Service, Washington, May 5.

Famine relief charities in China should be administered through missionary purchases of grain and distribution by reason of their intimate knowledge of conditions in the country, declared President Hoover, in the course of an address at the opening of the Red Cross Convention here, to-day.

Such a course, in the opinion of the President, would enable famine relief supplies to escape the greed of the Chinese soldiery, tax collectors and other obstacles to safe transportation to the sufferers.

#### **Summer Schools.**

—The Central China College in Wuchang has just issued a Bulletin on its summer extension service in Kuling. In other words, it will hold a summer school in the auditorium from July 10 to August 20. There are fifteen members on its summer teaching staff, and thirteen courses are offered. The summer work of the College is designated to meet the needs of three types of students. First, Middle School teachers who may not have completed their college training, or who may desire further study in the fields in which they are teaching. Second, College students who may desire to continue a college grade of work. Third, missionaries and other Christian workers who desire to make the re-acquaintance of academic work.



Another summer school under the auspices of Nanking University, Shanghai and Hangchow Colleges will be held at Shanghai College this summer. The school will be opened about July 1st and closed about August 15th. For full information apply to Dr. Herman Liu, President of Shanghai College.

**Church of Christ in China.**—The following has come as a reply from Dr. Mott in response to an appeal from the General Secretary of the Church of Christ in China. "The plan you have outlined of a series of seven or eight intensive regional conferences and likewise a central conference to be held at some such place as Hangchow commends itself to my own judgment and is confirmed by not a little experience which I have had through the years. I wish I were in a position to guarantee the entire amount you have assumed will be required. The best I can do is to promise as I hereby do to secure for this total amount of \$14,000 Mexican the sum of Gold \$5,000....My own desire is that in carrying out the plan you have in mind the intensive and qualitative aspect of the undertaking as the governing one. To my mind it is of supreme importance at this stage of the evolution of this great union Church undertaking that all processes be characterized by thoroughness and spiritual insight; moreover, along with a vivid and reverential recognition of God's dealings in the past with the various Christian bodies concerned there be combined the truly prophetic, forward-looking and adventurous faith.....At the present time I make this pledge for one year only. By the end of the year 1930 I can, in the light of developments, decide whether or not it will be possible for me to guarantee

financial help for the coming year 1931. I count it a privilege and honor to have this part in serving the great end you have in view. Anything else which I can possibly do to strengthen the hands of Dr. Cheng, yourself and your colleagues, I earnestly wish to do. Let me request, therefore, that you both keep me in closest touch with all significant developments and plans. I am particularly glad to note from the papers you have sent me that you are working in close accord with the Five Year Movement. This is highly desirable from every point of view. Wherever I have gone since leaving China, whether in my round of visits among Mission Boards of North America and Europe, or in my conferences with selected groups of students or intending missionaries, or in conferences with leading laymen, I have made it a point to share with them my convictions and hopes regarding the Five Year Movement and the Church of Christ in China."

JOHN R. MOTT.

It has been decided that it is too late for any extensive plans for regional summer conferences to be held this summer, but the executive Council is planning for a General Workers Conference and has fixed on Hangchow College July 26 to August 4, as the place and time for said Conference.

**Further Church Conferences:—**

In Soochow July 8 to 17 under the auspices of the Methodist Episcopal Church South, will be held an Evangelical Conference for pastors under the supervision of Rev. J. C. Hawk.

On August 7 the Methodist Episcopal Church North will hold a Conference in Taian.

In the month of June the Chekiang Shanghai Baptist Convention



will hold conferences in Swatow and Chengtu.

The Church of Christ in China will hold meetings of the Manchuria Synod in Moukden and of the Kwangtung Synod in Canton and in July of the Hainan Synod in Hainan.

On July 8 will also be held a Synodical Meeting in Tsingtao.

In Shouyang, Shansi, there will be a summer retreat for pastors July 10-18. The United Christian will hold their summer conference in Wuhu July 7-13.

Under the auspices of the Christian Educational Association there will be a conference for religious work directors held July 1-10 at Shanghai College.

### Y. W. C. A. Summer Retreats and Conferences.

#### A. Spring Retreats.

1. Shanghai—Tung Wen Japanese College—April 5th, 6th, and 7th.  
Student and Social problems. Executive—Miss Tang L. Yuen.
2. Nanking—Ginling College—March 22-23, 1930.
3. Peiping—April 11-13, 1930.
4. Tientsin—April 26-27, 1930.
5. Paoting—April 4-6, 1930.
6. Canton.

#### B. Summer Conferences.

Field	Place	Date	Executive
1. Hopei		July 1-9	
2. Shansi		End of June	
3. East China	Mokansan or Shanghai	July 1-14	Tien Tsiu Bao (National Y.W.C.A.)
4. North Fukien	Foochow	September	
5. Amoy & Swatow	Amoy	July 12	
6. Fengtien		July 15	
7. Shantung	Tsingtao	June 28-July 9	Talitha Gerlach (Tsinan Y.W.C.A.)
8. Central China			Hwang Chiu Hou (Changsha Y.W.C.A.)
9. Kwangtung		August 22-29	Chan Kaan Hing (Canton Y.W.C.A.)
10. Chengtu		July 15	Mary Streeter (Chengtu Y.W.C.A.)

#### C. Camp.

Name—International Student Camp.

Place—Hangchow Christian College.

Date—July 14-August 11, 1930.

Executives—Miss Li Kwan and Miss Huang Chen Chiu (National Y. W. C. A.).

## Y. M. C. A. Summer Conferences.

<i>Conference</i>	<i>Date</i>	<i>Place</i>	<i>Executive</i>
1. Manchuria	About July 20	Moukden	Miss Bennett Mr. Chin
2. Hopei	June 28-July 7	Peiping	Miss Y. M. Pan S. Y. Wan
3. Shantung	June 28-July 9	Tsingtao	F. C. Cheng Miss Gerlach
4. Shansi	July 3-10	Taiyuan	H. S. Yao Miss Chang
5. Kiangnan	July 1-14	Mokansan	Wesley Shen Miss C. P. Tien
6. Central China	July 3-9	Kuling	Zealine Wang Miss C. H. Huang
7. Szechuan	June 24-29	Chengtu West China University	C. H. Wang
8. N. Fukien	Middle September	Foochow Fukien Christian University	C. D. Sing
9. Amoy-Swatow	July 12-18	Chuanchow	C. J. Wang
10. Kuangtung	August 22-29	Canton	T. M. Mak
11. Yunnan	July 20-26	Yunnanfu	T. C. Yeh
12. Student Movement Commission	August 10-16	Pootoo	Y. T. Wu

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Notes on Contributors

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ROBERT F. FITCH, F.R.S.G.S., is President Emeritus of Hangchow Christian College, and acting editor of the CHINESE RECORDER.

Mr. W. E. SOUTER, F.R.G.S., is General Secretary of the Chinese-Foreign Famine Relief Committee, Shanghai.

Rev. CHARLES E. PATTON, is Vice-Chairman and Secretary of the China Council, Shanghai, representing the Presbyterian Church in the U.S.A. He arrived in China in 1899.

Rev. CHARLES L. BOYNTON, is Business Secretary, National Christian Council, Shanghai.

Mr. RAYMOND T. MOYER is a member of the American Board of Commissioners for Foreign Missions. He is located at Taiku, Shansi.

Mr. K. L. PAO is connected with the Y.M.C.A. in Peiping and is the President of a private educational institution.

Rev. CARLETON LACY, D.D., is the Agent of the American Bible Society. He arrived in China in 1914.

Rev. FREDERICK WILLIAM SCOTT O'NEILL, M.A., is a member of the Irish Presbyterian Mission in Manchuria. He has been in China thirty-three years, engaged in general evangelistic work.

Rev. CHARLES WILFRID ALLAN, is on the staff of the Christian Literature Society, Shanghai. He is a member of Wesleyan Methodist Mission. He arrived in China in 1895.

